



# **ASTAVAKRA GITA**

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*Chapter 1 to 17*

*Highlights 01*

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# INTRODUCTION

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# Lecture 1

## Introduction : Book of 'Nididhyasanam'

1) I in my real nature am Atma and free, the world can't affect me.

### 2) Deliberately entertain thoughts Daily :

- I am not alone
- I am not Helpless
- I am not weak
- I am not supportless

4 Thought Patterns of  
a Lion!

- Remove sense of Loneliness and Claim I am free! Aham Svatantara Asmi...

3) Self-confidence not self diffidence - a great virtue of a Seeker

4) Power of Samsara expresses as helplessness and loneliness

### Veda gives two methods :

Veda Purva	Vedanta
<ul style="list-style-type: none"><li>- Surrender</li><li>- Seek help from Ishvara</li></ul> <b>Gita :</b> <ul style="list-style-type: none"><li>- Chapter 18 - Verse 57</li></ul>	<ul style="list-style-type: none"><li>- Upanishads</li><li>- I am Atma</li><li>- I am Free</li></ul>

मच्चित्तः सर्वदुर्गाणि  
मत्प्रसादात्तरिष्यसि ।  
अथ चेत्त्वमहङ्काराद्  
न श्रोष्यसि विनश्यसि ॥१८-५८॥

maccittaḥ sarvadurgāṇi  
matprasādāt tariṣyasi |  
atha cēttvamahaṅkāṛād  
na śrōṣyasi vinaṅkṣyasi || 18 - 58 ||

Fixing your mind upon me, you shall, by my grace, overcome all obstacles; but if, from egoism, you will not hear me, you shall perish. [Chapter 18 - Verse 58]

- This thought boosts my self confidence...
- Human need a 'thought', not help - Require offer of help! I have got strength and power to handle any situation.
- Start entertaining powerful thoughts.

#### 5) Samsara not caused by events but by the event centric thought patterns :

- Lion doesn't entertain 4 thought patterns
- I am alone / Helpless / weak / Supportless
- Think deliberately - I am free from helplessness / weakness.

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# **CHAPTER 1**

**SELF - WITNESS IN ALL**

**20 Verses**

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## 6) Chapter 1 - Verse 1 :

जनक उवाच  
कथं ज्ञानमवाप्नोति कथं मुक्तिर्भविष्यति ।  
वैराग्यं च कथं प्राप्तमेतद् ब्रूहि मम प्रभो ॥१॥

*janaka uvāca*  
*katham jñānamavāpnoti katham muktirbhaviṣyati,*  
*vairāgyam ca katham praptam-etad brūhi mama prabho. (1)*

Janaka said : "Teach me this, O Lord! how can Knowledge be acquired? How can Liberation come? How is renunciation achieved?" [Chapter 1 – Verse 1]

### Janaka's Question :

- a) Can Grihastha acquire spiritual knowledge, is Sanyasa Essential?
- b) How to go from world - God - Self dependence to Independence = Moksha

## 7) Day I use Jnanam for Day to Day life I become Jnana Yogi :

- Knowledge is my refuge.

### Choose Relevant Portion of Teaching to help me :

Nischaya	Sankalpa	Abhyasa	Makes me a liberated person
Knowledge is my refuge	Decision	Implement	Moksha

### Question :

- How can I be Jeevan Mukta / Develop Dispassion / Stop expecting support from others (Vairagyam)

Teach me Cause	Nature	Consequence
Hetu	Svarupa	Phalam / Karyam

- 3 Things required to understand anything.

## Chapter 1 - Verse 2 :

अष्टावक्र उवाच  
मुक्तिमिच्छसि चेत्तात विषयान् विषवत्त्यज ।  
क्षमार्जवदयातोषसत्यं पीयूषवद्भज ॥२॥

*aṣṭāvakra uvāca*  
*muktim-icchasi cet-tāta viṣayān viṣavat-tyaja*  
*kṣamārjava-dayā-toṣa-satyam pīyūṣa-vad-bhaja. (2)*

Astavakra said : "If you aspire for Liberation, my child, reject the objects of the senses as poison and seek forgiveness, straightforwardness, kindness, cheerfulness and truth as nectar".  
[Chapter 1 – Verse 2]

## Moksha :

- Freedom from all dependences
- Learning to depend on self.

## Develop Virtues :

Kshama	Aarjavam	Daya	Santosha	Satyam
Forbearance	Integrity	Sensitivity of Mind	Contentment	Truthfulness

## Journey of Jiva :

- Develop Virtues by Karma Yoga... Go from world to god Dependence.

## Chapter 1 - Verse 2 :

अष्टावक्र उवाच  
मुक्तिमिच्छसि चेत्तात विषयान् विषवत्त्यज ।  
क्षमार्जवदयातोषसत्यं पीयूषवद्भज ॥२॥

*aṣṭāvakra uvāca*  
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Astavakra said : "If you aspire for Liberation, my child, reject the objects of the senses as poison and seek forgiveness, straightforwardness, kindness, cheerfulness and truth as nectar".  
[Chapter 1 – Verse 2]

### If interested in Moksha :

- Give up all external dependences on objects emotionally.

Padartha	Vishaya
Neutral object	Attached Object emotionally

### God :

- Give me strength to depend on Atma

### Practice Thought :

- I am Support of everything
- I am not Pancha Butas - who am I
- I am Sakshi - Different from all of them
- I am source -
- I am support -



## **When mind is weak and tends to look outside for Support - Remind :**

- I am Jnana Yogi... What I need I will draw from myself.
- Face Prarabda with confidence / Cheerfulness / Courage / After FIR Reduction.

## **What is Nature of Sakshi :**

- Chid / Chaitanya Rupam, you have started working for liberation once you start Jnana Yoga.
- Karma Yogi - No liberation but preparation for Jnana Yoga
- Jnana Yoga = Change of thought pattern.

## **Meditate :**

- I am Atma Parakasha - source of everything
- He can get all support from himself

## **Reside in your nature means :**

- Entertaining thought, I am Atma, Source of everything.
- World born out of Atma...

## Lecture 3

### 1) Meiva Sakalam jatam :

- I am support of Universe, increase faith in myself

### Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

### 2) Begin Day :

- I am ultimate support of Universe
- I don't require support from Anatma / World

### Pray :

### 3) Do not reject God :

- Let my Jnana Yoga be successful
- Stop Daya Bhavaha - Become Swami

### 4) Ishvara Saranagathi replaced by Atma Saranagathi

### 5) Brahmana / Vaishya :

- Functional status to determine profession.

## 6) Drop idea I belong to so and so :

- Son of so belong to me
- Use relations to draw moral support

### Chapter 1 - Verse 7 :

एको द्रष्टासि सर्वस्य मुक्तप्रायोऽसि सर्वदा ।  
अयमेव हि ते बन्धो द्रष्टारं पश्यसीतरम् ॥७॥

*eko draṣṭāsi sarvasya muktaprāyo'si sarvadā,  
ayameva hi te bandho draṣṭāraṁ paśyasītaram. (7)*

You are the one seer of all, and are surely ever free. Indeed, this alone is your bondage that you see yourself not as the seer but as something different. [Chapter 1 – Verse 7]

- You are Non-dual seer witness of everything.

### Upadesha Sahishri :

- Directly you experience mind
- Through Mind you experience world - Like through spectacles experience world
- I am neither instrument or object
- I am neither Mind nor world
- I am experiencer of Mind / Emotional / thoughts.

Mind / Waking		Dream
<ul style="list-style-type: none"> <li>- Object</li> <li>- For me</li> </ul> <b>I Experience :</b> <ul style="list-style-type: none"> <li>- Krodha / Lobha</li> </ul>	<ul style="list-style-type: none"> <li>- Instrument</li> <li>- To see world through sense organs</li> </ul>	<ul style="list-style-type: none"> <li>- Dream</li> <li>- Only object not instrument, therefore can't see world</li> </ul>

### We perceive only thoughts in dream :

- Object of dream
- Not instrument

### In Waking :

- We perceive objects through Mind
- Don't be overidentified with reflection in Mirror of Body and mind
- Sakshi free of emotions (Emotions, Belong to mind)

### • **Mind full of sorrow not world full of sorrow**

- Detach yourself from condition of Mind and be Mukta...
- Bondage = Only wrong thought pattern

### Start Day :

- I am ever dependable Sakshi... Depend on myself, Learn to claim I am Sakshi.
- Poisonous Snake - I am Karta Abhimana, Adhyasa "Notion"

Aham Esham	Mama Esha	Ahamkara
I Belong to them	They belong to me	Chapter 1 - Arjunas wailing

## Lecture 4

1) :

World Dependence	God Dependence	Self Dependent
<ul style="list-style-type: none"> <li>- I am Karmi</li> <li>- Ishvara Smaranam</li> <li>- Starts Day Karta / Bokta</li> <li>- Prarabda Adhishtanam</li> </ul>	<ul style="list-style-type: none"> <li>- Karma yogi</li> <li>- Day Starts with personal / Professional thought</li> <li>- Place things in feet of Ishvara</li> <li>- Ishvara Adhishtanam</li> </ul>	<ul style="list-style-type: none"> <li>- Jnana Yogi</li> <li>- Atma Smaranam</li> <li>- Satchit Ananda Svarupa</li> <li>- Invoke own higher nature</li> <li>- Aham Adhishtanam</li> <li>- Aham Ekaha / Vishudha</li> <li>- Turiya Chaitanya Non-dual</li> <li>- I am not Teijasa / Vishwa / Pragya</li> <li>- I am Pure Consciousness from whose standpoint Jagrat / Swapna Dream</li> </ul>

- I create Dream and enter for entertainment (As Waker)
- I create waking and enter for entertainment (As Atma)

## Lecture 6

### Chapter 1 - Verse 15 :

निःसङ्गो निष्क्रियोऽसि त्वं स्वप्रकाशो निरञ्जनः ।  
अयमेव हि ते बन्धः समाधिमनुतिष्ठसि ॥१५॥

*niḥsaṅgo niṣkriyo'si tvam svaprakāśo nirañjanaḥ,  
ayam-eva hi te bandhaḥ samādhim-anutiṣṭhasi. (15)*

You are unattached, actionless, self-effulgent and without any taints. "You practise meditation," and this indeed is your bondage. [Chapter 1 – Verse 15]

#### 1) I am Non-participating :

- Sat Rupaha - Screen
- Sakshi - Chit Rupaha - Observer, remind every morning

#### I am non Participating Screen :

- Upon which world Rises and resolves
- I am unaffected - In spite of rise and fall of universe
- I am Sarvadhara, Shuddha Chaitanyam
- Aham Brahmasmi - thought is source of strength

### Chapter 1 - Verse 17 :

निरपेक्षो निर्विकारो निर्भरः शीतलाशयः ।  
अगाधबुद्धिरक्षुब्धो भव चिन्मात्रवासनः ॥१७॥

*nirapekṣo nirvikāro nirbharaḥ śītalāśayaḥ,  
agādha-buddhir-akṣubdho bhava cinmātra-vāśanaḥ. (17)*

You are unconditioned, changeless, dense, of profound intelligence, serene and unperturbed. Desire Consciousness alone. [Chapter 1 – Verse 17]

## Mind discovers following Virtues :

Nirvikara	Nirapeksha	Nirbaraha	Niranthara	Satyam
Mind tranquil not affected	Not lean on perishable world / Emotional crutches	Never misses anything	Poornaha	Nirakara

## Chapter 1 - Verse 18 :

साकारमनृतं विद्धि निराकारं तु निश्चलम् ।  
एतत्तत्त्वोपदेशेन न पुनर्भवसम्भवः ॥१८॥

*sākāram-anṛtaṁ viddhi nirākāraṁ tu niścalam,  
etat-tattvopadeśena na punarbhava-sambhavaḥ. (18)*

Know that which has form to be false and the formless to be changeless. Through this spiritual instruction you shall escape the possibility of rebirth. [Chapter 1 – Verse 18]

- I - Ishvara - No distance, but between mirror and Reflected face there is distance.
- No distance between 'Consciousness' (Screen) and world (Characters) reflected in it.
- I observed - within and outside body
- Sakshi I = Parameshwara = Non participating screen not body I or mind I
- “ I ” and Lord - Real
- World - Mithya
- For 15 Minutes - Try Vedantic thoughts
- One broken - Nirantharam / Nityam existence, continuously in all species.

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# **CHAPTER 2**

## **THE MARVELLOUS SELF**

**25 Verses**

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## Chapter 2 - Verse 1 :

जनक उवाच

अहो निरञ्जनः शान्तो बोधोऽहं प्रकृतेः परः ।  
एतावन्तमहं कालं मोहेनैव विडम्बितः ॥१॥

*janaka uvāca*

*aho nirañjanaḥ śānto bodho'ham prakṛteḥ paraḥ,  
etāvantam-aham kālaṁ mohenaiva viḍambitaḥ. (1)*

Janaka Said : O! I am the taintless, serene, pure Consciousness, and beyond nature. So long I have spent my days bewildered by delusion. [Chapter 2 – Verse 1]

- Dasa / Jiva always in triangular format
- Binary format = Atma / Anatma

Triangular format	Binary format
<ul style="list-style-type: none"> <li>- I am Not Jiva controlled by god through the world</li> <li>- Sheerya Mana Svabavam</li> <li>- Decaying every moment</li> </ul> <p><b>Mind :</b></p> <ul style="list-style-type: none"> <li>- Material fluctuates, because of 3 Gunas no peace in mind</li> <li>- Prarabda influences mind</li> <li>- Control mind by increasing Sattva</li> </ul>	<ul style="list-style-type: none"> <li>- I am Adhara of everything</li> <li>- Nitya Mukta Asanga Asmi</li> <li>- Aham Satyam - Jagan Mithya</li> <li>- Kaala Teeta</li> <li>- I am Shanti which belongs to Chaitanyam</li> <li>- Niranjana free, from impurities</li> <li>- Moksha = Transcending mind</li> </ul>

## Chapter 2 - Verse 2 :

यथा प्रकाशयाम्येको देहमेनं तथा जगत् ।  
अतो मम जगत्सर्वमथवा न च किञ्चन ॥२॥

*yathā prakāśayāmyeko deham-enam tathā jagat,  
ato mama jagat-sarvam-athavā na ca kiñcana. (2)*

I, the One, illumine this body and also reveal this universe. Therefore, mine is all this universe or indeed nothing is mine. [Chapter 2 – Verse 2]

### What is my nature :

- I am illuminator / Subject / Observer of body / Mind / Instrument

### Corollary :

#### 1) Any object proved to be existent only by subject / Knower :

- **Proof of object is existence of subject**
- World - Dependent existence - Mithya - unreal
- Subject / Observer - independent existence - Satyam

World unreal because

Mastani Sarva Butani

World rests on me / Depending on  
me for its existence

Nacha Mastani Butani

Nothing in me

## Gita - Chapter 9 :

मया ततमिदं सर्वं  
जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि  
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि  
पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थः  
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni  
paśya me yōgamaīśvaram |  
bhūtabhṛnna ca bhūtasthō  
mamatmā bhūtabhāvanaḥ || 9-5 ||

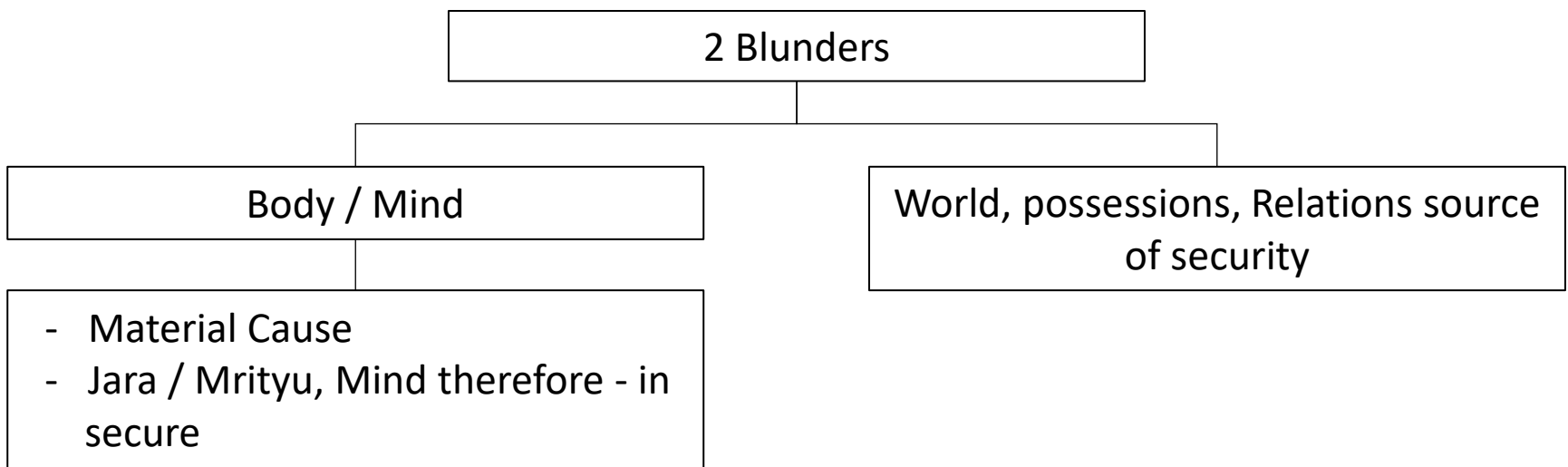
Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

## Chapter 2 - Verse 3 :

सशरीरमहो विश्वं परित्यज्य मयाऽधुना ।  
कुतश्चित् कौशलादेव परमात्मा विलोक्यते ॥३॥

saśarīram-aho viśvaṃ parityajya mayā'dhunā,  
kutaścit kauśalād-eva paramātmā vilokyate. (3)

O! having abandoned the universe together with the body, I now perceive the supreme Self through the dexterity of some Teacher. [Chapter 2 – Verse 3]



### Janaka :

- I have got out of body / Mind identification therefore no insecurity, Jnana Yogi.

Karma Yoga	Jnana Yoga
<ul style="list-style-type: none"> <li>- Seeking security from god</li> <li>- I am Ahamkara / Karta / Bokta / Pramata</li> </ul>	<ul style="list-style-type: none"> <li>- I don't need security, I am Atma</li> <li>- I have given up Association with body (Ahamkara) / Mind (Mamakara)/ World</li> </ul>

## Lecture 8

### 1) Get world into Dvaitam :

I am Drk	Drishyam
- Seer / Atma	- World / Anatma - Merges into Pancha buta

### Go to Advaitam :

Atma - Consciousness - Sat	Drishyam
- Karanam - Gold - Rope - Adhishtanam	- Effect, Karyam, ornament, Snake

### Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर  
आत्मा प्राणमयः । तेनैष पूर्णः ।  
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।  
अन्वयं पुरुषविधः । तस्य प्राण एव शिरः ।  
व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।  
आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा तदप्येष  
श्लोको भवति ॥ २ ॥

tasmādvā etasmādannarasamayāt anyo'ntara  
ātmā prāṇamayah | tenaiṣa pūrṇah |  
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |  
anvayaṃ puruṣavidhah | tasya prāṇa eva śirah |  
vyāno dakṣiṇah pakṣah | apāna uttarah pakṣah |  
ākāśa ātmā | pṛthivī pucchaṃ pratiṣṭhā tadapyeṣa  
śloko bhavati || 2 ||

Other than that (soul) made up of the essence of food there is an inner soul (Sheath) made of the Prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, Prana is the head, Vyana is the right side, Apnana the left side, Akasa is the trunk, earth is the tail or the support about this also there is the following Vaidika Verse. [2 - 2 - 2] 17

## 2) Corollary :

a) Any effect is only Nama Rupa not substance :

- Ornaments - Nama Rupa not substance
- Furniture - Nama Rupa not substance

**b) Nama Rupa can't exist Separately, independently, shocking fact :**

- I am Atma only Substance...
- Everything else empty / Hollow...
- I lend Substantiality to entire Universe
- I alone Am... World painted on me Mithya

### Steps :

- From Anatma → Karyam → Karanam to Mithya

Atma	Anatma
<ul style="list-style-type: none"><li>- Satyam</li><li>- Supports all</li></ul>	<ul style="list-style-type: none"><li>- Mithya</li></ul>

### Begin Day :

- a) I am Chaitanyam / Karanam / Satyam
  - Not husband / father / Boss!!
- b) World / Family Shades of Nama Rupa
  - Appearing / Disappearing like Bubbles..

- c) Life is Drama on my Screen
- d) Oh Lord - Help me to appreciate your teaching!

### **When Anxiety / Fear / Tension :**

- Use Aham Satyam - Jagan Mithya Vision
- Satchit Turiyam Sakshi Svarupam - World doesn't exist independent of me!

### **Kaivalyo Upanishad :**

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

### **Jatam :**

- World arises out of me - Atma / Like Dream arises out of wakers Mind
- Waves do not exist independent of water
- Universe rises and falls in me Chaitanyam / Atma.

### **Why fear? Anxiety? Only if I am body :**

- Ornament can't destroy gold
- Wave can't destroy water
- Nama Rupa can't destroy substance.

## Dwell on :

- Entire Universe - Changing Anatma - Nama Rupa

## Chapter 2 - Verse 6 :

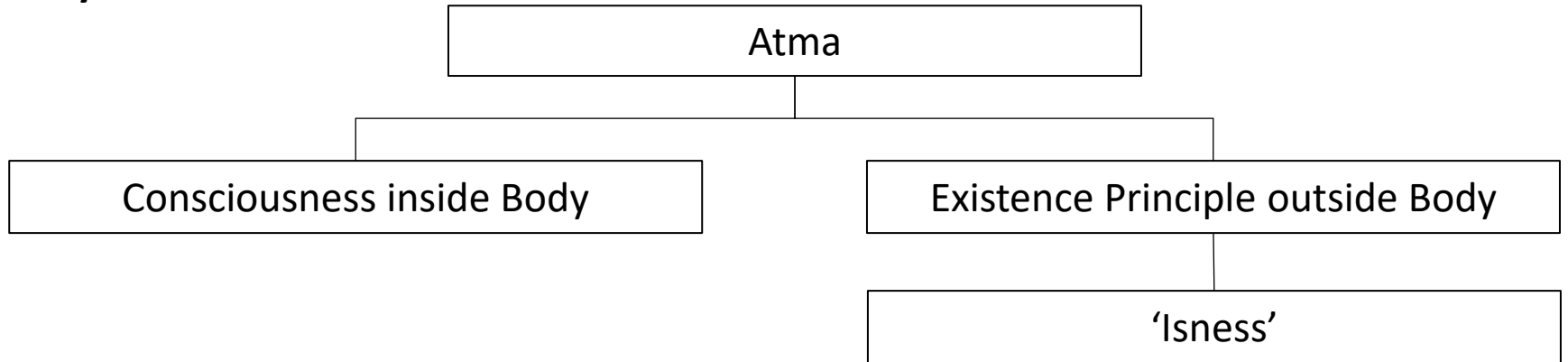
यथैवेक्षुरसे क्लृप्ता तेन व्याप्तैव शर्करा ।  
तथा विश्वं मयि क्लृप्तं मया व्याप्तं निरन्तरम् ॥६॥

*yathaivekṣurase kṛptā tena vyāptaiva śarkarā,  
tathā viśvaṁ mayi kṛptaṁ mayā vyāptaṁ nirantaram. (6)*

Just as sugar made from the sugarcane juice is entirely pervaded by that juice, so the universe, produced in me, is permeated by me, both within and without. [Chapter 2 – Verse 6]

- Karyam Sugar Crystal - Born out of Karanam sugar cane
- Sugar cane pervades every drop of sugar
- Atma - Karana pervades entire universe - Karyam.

## Initially :



- I Pervade whole Universe.



## Chandogyo Upanishad :

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा  
पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत  
आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं  
मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन  
आत्मानन्दः स स्वराड्भवति तस्य सर्वेषु लोकेषु  
कामचारो भवति अथ येऽन्यथातो विदुरन्यराजानस्ते  
क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो  
भवति ॥ ७.२५.२ ॥

॥ इति पञ्चविंशः खण्डः ॥

athāta ātmādeśa evātmaivādhastādātmopariṣṭādātmā  
paścādātmā purastādātmā dakṣiṇata ātmottarata  
ātmaivedaṃ sarvamiti sa vā eṣa evaṃ paśyannevaṃ  
manvāna evaṃ vijānannātmaratirātmakrīḍa ātmamithuna  
ātmānandaḥ sa svarāḍbhavati tasya sarveṣu lokeṣu  
kāmacāro bhavati atha ye'nyathāto viduranyarājānaste  
kṣayyalokā bhavanti teṣāṃ sarveṣu lokeṣvakāmacāro  
bhavati || 7.25.2 ||

|| iti pañcaviṃśaḥ khaṇḍaḥ ||

Next is the instruction on the Self: The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 - 25 - 2]

- Universe projected in me
- I am only source of Anandaha....

World	Sakshi - Jiva
<ul style="list-style-type: none"> <li>- World = Mirror = See reflection of Original face</li> </ul>	<ul style="list-style-type: none"> <li>- Face - Outside in me</li> <li>- Ananda - Outside in me</li> <li>- Face - Original - Invisible, never see</li> </ul>

- **Music / Dance belongs to world - Ananda Happiness / Pleasure belongs to me.**
- Don't Cry if Anandah outside goes - Original Anandah with me myself.

## Lecture 9

1) :

Karma Yogi	Jnana Yogi
<ul style="list-style-type: none"> <li>- Confronts Prarabda, Karma / Anatma / Body / Mind / Family / Events</li> </ul>	<b>Claims :</b> <ul style="list-style-type: none"> <li>- I am observer Sakshi without Sanchita and Agami Karmas Asanga / Nitya - Mukta Chaitanya</li> </ul>

Gita - Chapter 3 :

श्रीभगवानुवाच ।  
लोकेऽस्मिन् द्विविधा निष्ठा  
पुरा प्रोक्ता मया नघ ।  
ज्ञानयोगेन साङ्ख्यानं  
कर्मयोगेन योगिनाम् ॥ ३-३ ॥

śrī bhagavānuvāca ।  
loke'smin dvividhā niṣṭhā  
purā proktā mayā'nagha ।  
jñānayōgena sām̐khyānām  
karmayōgena yōginām ||3-3||

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

Karma Yogi	Jnana Yogi
<ul style="list-style-type: none"> <li>- Faith in god</li> <li>- I am in the world</li> </ul>	<ul style="list-style-type: none"> <li>- Faith in self</li> </ul>

Chapter 1 :

- Have you understood Binary Format? Ready to change.

## Jnana Yogi :

- Looks at pure Consciousness / Existence pervading universe not pure individual in this world.
- World resting in me Turiya Chaitanyam
- In living - Manifest as Sat Chit principle
- In inert - Manifest as Sat Principle

## Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।  
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāsate  
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |  
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau  
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

## Chapter 2 - Verse 7 :

आत्माज्ञानाज्जगद्भाति आत्मज्ञानान्न भासते ।  
रज्ज्वज्ञानादहिर्भाति तज्ज्ञानाद्भासते न हि ॥७॥

*ātmājñānājjagad-bhāti ātmajñānānna bhāsate,  
rajjvajñānād-ahirbhāti tajjñānād-bhāsate na hi. (7)*

The universe appears from the "ignorance" of the Self, and disappears with "knowledge" of the Self just as the serpent, indeed, appears from the "non-apprehension" of the rope and disappears with its "apprehension". [Chapter 2 – Verse 7]

- If I slip, Unreal world becomes threatening
- When I forget wakerhood and Enter dream for 1 Second
- Dream world within me appears outside - And threatens
- Whether I am in the world - Awake
- Whether I am outside the world - Dreaming
- Slipping from Atma - world becomes real

### My real nature :

- I am Prakasha / Chaitanya / Consciousness not have Consciousness
- I am spiritual being with temporary human experience

# Consciousness

## With / Object

- Consciousness - called knowledge of waker / Dreamer / Sleeper
- World appearing shines in me
- Consciousness in form of Varieties of Experiences / Knowledge

## Without Object / Knowledge

- Called consciousness (Ever experienced)
- Real self experience is there all the time
- No need to sit in 'Meditation'
- In all experiences light is there
- Universe emerges from me Atma / Turiyam just as Dream emerges out of waker

## Chapter 2 - Verse 9 :

अहो विकल्पितं विश्वमज्ञानान्मयि भासते ।  
रूप्यं शुक्तौ फणी रज्जौ वारि सूर्यकरे यथा ॥९॥

*aho vikalpitaṁ viśvam-ajñānān-mayi bhāsate,  
rūpyaṁ śuktau phaṇī rajjau vāri sūryakare yathā. (9)*

O Marvellous! The universe appears in Me, misapprehended through "ignorance" just as silver in the mother-of-pearl, snake in the rope, and water in the sunlight. [Chapter 2 – Verse 9]

## Example :

- Silver - Shell
- Snake - Rope

## Chapter 2 - Verse 10 :

मत्तो विनिर्गतं विश्वं मय्येव लयमेष्यति ।  
मृदि कुम्भो जले वीचिः कनके कटकं यथा ॥१०॥

*matto vinirgatam viśvam mayyeva layameṣyati,  
mṛdi kumbho jale vīciḥ kanake kṭakam yathā. (10)*

Just as the pot dissolves into clay, the wave into water or the bangle into gold, so the universe which has streamed forth from Me will attain dissolution in Me. [Chapter 2 – Verse 10]

Buddhism	Vedanta
<ul style="list-style-type: none"><li>- World projection of Mind</li><li>- Idealism</li></ul>	<ul style="list-style-type: none"><li>- Dream projection of Mind</li><li>- World (Includes Mind realism) projection of 'I' / Atma with Maya Shakti</li><li>- In Pralayam world resolves into me Turiyam</li><li>- In Sleep world doesn't resolve into Mind - Only I don't experience it. It is there outside my mind</li></ul>

## Lecture 10

1) :

Karma Yoga	Jnana Yoga
<ul style="list-style-type: none"><li>- Vyavaharikam Drishti (Jiva - Jagat - Ishvara)</li><li>- Dream was in me the Waker</li></ul>	<ul style="list-style-type: none"><li>- Paramartika Drishti (Atma - Anatma)</li><li>- Helicopter view in Astaavam</li><li>- Shariram Trayam and Prapancha</li><li>- All Nama Rupa Potentially = Nama Rupa exist in Consciousness</li><li>- Creation thrown out of me Turiyam</li><li>- Creation before / During / After in me Turiyam</li><li>- My power to throw creation called Maya Shakti</li><li>- Janaka himself as Atma and Maya Power as changed mode from triangular to Binary and Say Nama Rupa Prapancha</li></ul>

Rises and Resolves into me :

Pot - Nama Rupa	Clay = Substance
<ul style="list-style-type: none"><li>- Creation / Akasha / Vayu</li><li>- Plurality of wave</li></ul>	<ul style="list-style-type: none"><li>- Turiyam / I</li><li>- Ocean / Only substance in creation</li></ul>

Verse 11, 12, 13, 14 :

- Atma Namaskara.



## Chapter 2 - Verse 11 :

अहो अहं नमो मह्यं विनाशो यस्य नास्ति मे ।  
ब्रह्मादिस्तम्बपर्यन्तं जगन्नाशोऽपि तिष्ठतः ॥११॥

*aho aham namo mahyam vināśo yasya nāsti me,  
brahmādi-stamba-paryantam jagannāśe'pi tiṣṭhataḥ. (11)*

O! Marvellous am I! Adoration to Myself who knows no decay and survives even the destruction of the universe, from the Creator (Brahma) down to a blade of grass.  
[Chapter 2 – Verse 11]

I am Adhishtana	Srishti / Sthithi / Laya
- I am existence in 3 Periods of time transcending Time / Space / World / Creation	- Karta - Brahma will Perish

- Turiyam negates time wise Limitation in Verse 11

## Chapter 2 - Verse 12 :

अहो अहं नमो मह्यमेकोऽहं देहवानपि ।  
क्वचिन्न गन्ता नागन्ता व्याप्य विश्वमवस्थितः ॥१२॥

*aho aham namo mahyam-eko'ham dehavānapi,  
kvacinna gantā nāgantā vyāpya viśvam-avasthitaḥ. (12)*

Marvellous am I! Adoration of Myself, who, though with a body, am one, who neither go anywhere, nor come from anywhere but ever abide pervading the universe.  
[Chapter 2 – Verse 12]

## Negate space Limitation :

- No Location - Pervading as 'Sat'
  - Lending existence to all therefore can't come and go
- Paramartika - Nitya / Sarvagataha / Sthanaha
- **'Nididhyasanam' alone gives Moksha - not Sravanam.**

## Chapter 2 - Verse 13 :

अहो अहं नमो मह्यं दक्षो नास्तीह मत्समः ।  
असंस्पृश्य शरीरेण येन विश्वं चिरं धृतम् ॥१३॥

*aho aham namo mahyam dakṣo nāstīha matsamaḥ,  
asaṁspṛśya śarīreṇa yena viśvaṁ ciraṁ dhṛtam. (13)*

O! Marvellous am I! Salutations to Myself! There is none so competent in this world as Me, who, am holding the universe eternally without touching it with My body. [Chapter 2 – Verse 13]

- Asanga Svarupa - Everything in me
  - I am not contaminated / Affected (Screen / Picture)
  - Sustain everything
- No need to run away from family / Business / World because I am ever unattached.
- I Sustain Universe but tragedies of Universe - Birth / Death doesn't affect me!  
Avayakta Divi butani
- Visible water becomes invisible Vapour
- **Visible Body / Mind becomes invisible Mind / Atma (Higher order of reality, Adhishtanam, Like waker for Dream)**

- Pratibasikam - Vyavaharika - Paramartikam different designs of reality.

## Chapter 2 - Verse 14 :

अहो अहं नमो मह्यं यस्य मे नास्ति किञ्चन ।  
अथवा यस्य मे सर्वं यद्वाङ्मनसगोचरम् ॥१४ ॥

*aho aham namo mahyam yasya me nāsti kiñcana,  
athavā yasya me sarvaṁ yad-vāñ-manasa-gocaram. (14)*

O! Marvellous am I! Prostrations to Myself who have nothing, or all, that which is accessible to speech and mind, belongs to Me only. [Chapter 2 – Verse 14]

My Absolute Nature

Universe belongs to me

I am Ishvara, owner of Universe /  
Saguna Brahman

Nothing belongs to me

I am Nirguna Brahman

## Gita - Chapter 9 :

मया ततमिदं सर्वं  
जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि  
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

**mayā tatamidaṁ sarvaṁ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṁ tēṣvavasthitaḥ || 9-4 ||**

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि

पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थः

ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni

paśya mē yōgamaīśvaram |

bhūtabhṛnna ca bhūtasthō

mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

Mastani Sarva Butani	Na Ca Matsthani Butani
<ul style="list-style-type: none"><li>- Everything in me</li><li>- I am Satyam / Adhishtanam</li><li>- Mithya borrows existence from me</li><li>- Dream doesn't belong to me</li></ul>	<ul style="list-style-type: none"><li>- Nothing in me</li><li>- World Mithya, different order of reality</li><li>- As good as not there not counted</li><li>- Unreal - as good as Non-existent</li></ul>

## Lecture 11

### 1) As Jiva :

- Can never claim any glory - Vyavaharika Standpoint

### As Atma :

- Can never claim any glory - Paramartika Standpoint
- It is only Ishvara glory which expresses through Jiva, borrowed from Ishvara.

### Gita - Chapter 10 :

यद्यद्विभूतिमत्सत्त्वं  
श्रीमदूर्जितमेव वा ।  
तत्तदेवावगच्छ त्वं  
मम तेजोऽशसम्भवम् ॥१०-४१॥

yad yad vibhūtimat sattvaṃ  
śrīmad ūrjitam ēva vā |  
tat tad ēvāvagaccha tvam  
mama tejoṃśasambhavam || 10-41 ||

Whatever that is glorious, prosperous or powerful in any being, know that to be a manifestation of a part of My splendour. [Chapter 10 - Verse 41]

- Individually glory all mine (Brilliance and Power)
  - Vyashti's glory borrowed from Samashti
  - Vishwa's glory borrowed from Virat
  - Teijasa's glory borrowed from Hiranyagarbha

## Glory from

### Sharira Drishti

- Ishvara's

### Atma Drishti

#### Siksha Valli :

- Aham vrikshaye Gire riva

#### Brighu :

- Aham Annam... give liberation
- Verse 11, 12, 13, 14
- I am Nish Prapancha
- Free from entire Universe like Waker / Free from dream

### Taittiriya Upanishad :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।  
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।  
द्रविणं सवर्चसम् । सुमेध अमृतोक्षितः ।  
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vṛkṣasya rerivā | kīrtiḥ pṛṣṭhaṁ gireriva |  
ūrdhwapavitro vājinīva svamṛtamasmī |  
draviṇaṁ savarcasam | sumedha amṛtokṣitaḥ |  
iti trīśaṅkorvedānuvacanam || 1 ||

“I am the stimulator in the tree of universe. My fame (Glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and Undecaying am I this is the sacred recitation of Trisanku, after he realised the Truth. [1 - 10 - 1]

## Taittiriya Upanishad :

हा३वु हा३वु हा३वु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋता ३ स्य ।

पूर्वं देवेभ्योऽमृतस्य नाआआभायि ।

यो मा ददाति स इदेव मा ३ वाः ।

अहमन्नमन्नमदन्तमा ३ दमि ।

अहं विश्वं भुवनमभ्यभवा ३ म् ।

सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।

ahamannamahamannamahamannam ।

ahamannādo'''hamannādo'''hamannādaḥ ।

ahaṃ ślokaḥkṛdahaṃ ślokaḥkṛdahaṃ ślokaḥkṛt ।

ahamasmi prathamajā ṛtāāāsyā ।

pūrvam devebhyo'mṛtasya nāāābhāyi ।

yo mā dadāti sa ideva māāāvāḥ ।

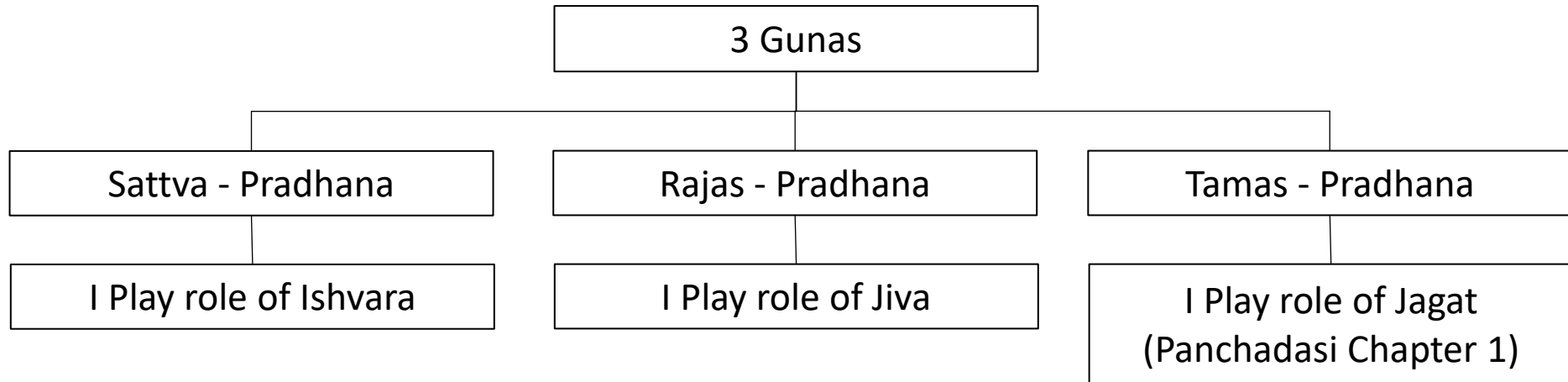
ahamannamannamadantamāāādmi ।

ahaṃ viśvam bhuvanamabhyabhavāāām ।

suvarna jyotīḥ ya evaṃ veda । ityupaniṣat ॥ 6 ॥

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

Vyavaharika Drishti	Paramartika Drishti
- Triangular (3 Gunas)	- Binary Turiyam without Playing any roles - Reject Jiva - Jagat - Ishvara



- Claim all 3 - Jiva / jagat / Ishvara - Then I am Ishvara - Vesham.



# Identity

## Totality

- Vyavaharika / Ishvara
- Everything belongs to me
- I am Substratum, world rests in me
- They are in me
- Upon which Triputhi (Jiva / jagat / Ishvara) appears is 'Aham'
- Dvaitam / Dukham, Subject / Object duality
- Drk (Jiva) / Drishya (jagat and Ishvara) Duality
- Pray to lord - 'I' Maintained therefore Dvaitam

## Nothing (Paramartika)

- Brahman nothing outside
- Dream as good as Non-existing from wakers standpoint
- Therefore world doesn't belong to me

### **How to come to Advaitam :**

- Perceived Universe is of lower of Order of Reality / Mithya
- Aham karma / Prarabda Ekaha Asmi
- I create universe which can't affect me out of Vikshepa Shakti of Maya
- Forgot it was dream Avarna Shakti
- Permanently in Nirvikalpa Samadhi, division dormant

### 1) Drishyam - Anatma :

- No existence without me seer / Drk

- **World borrows existence from Seer**

### 2) Jiva has no liberation :

- Replace Jiva by Atma

### 3) As Atma - No duty :

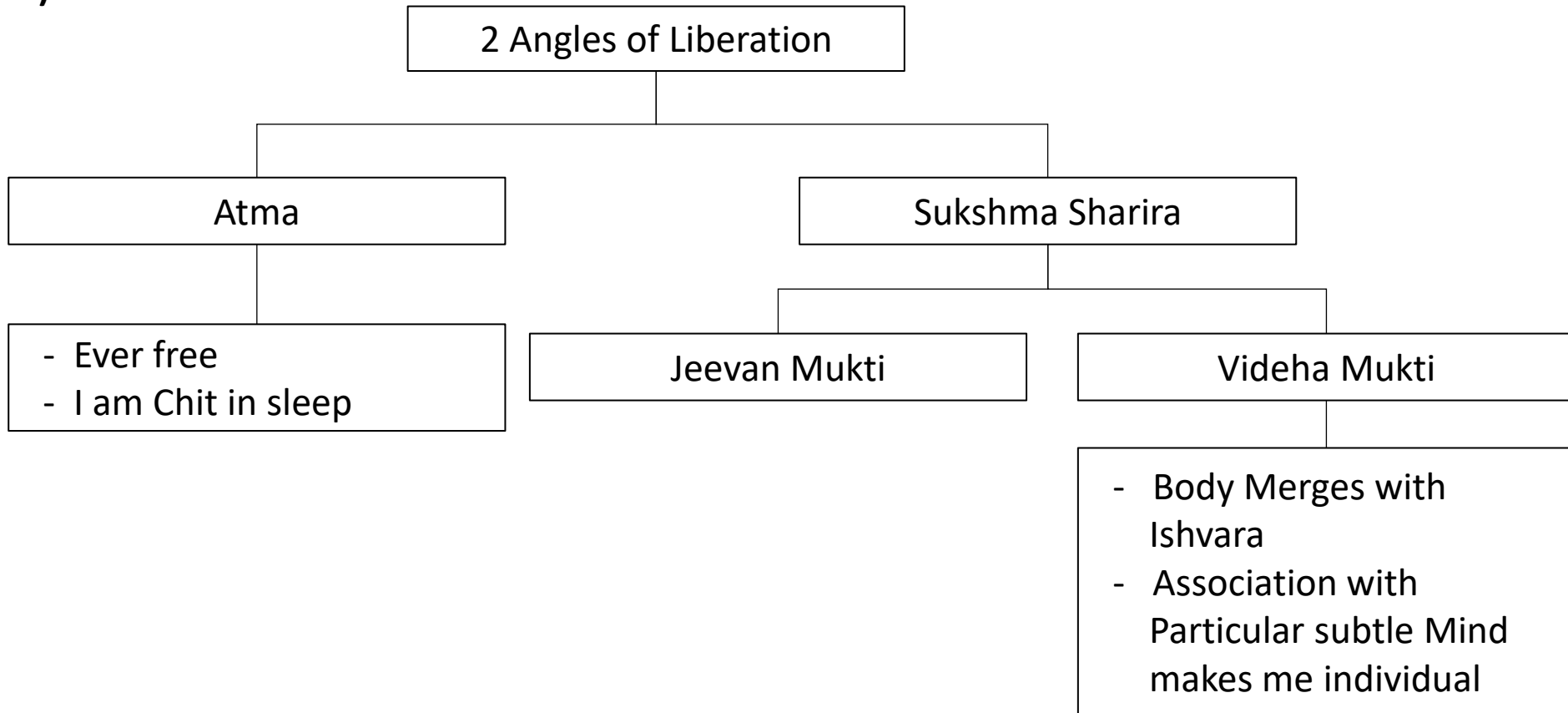
- As Body / Mind / Ahamkara - Father...
- I am not King - Janaka
- Bayam - Only Kalpana Matram

### 4) In Advaitam :

- We don't negate Dvaita perception, Sunrise / sunset / Earth moving...

### 5) Sukshma Shariram merges into Ishvara

6) :



7) I am relaxed because I have no relationship with Sthula / Sukshma / Karana Shariram.

## Lecture 13

1) :

Karma Yogi	Jnana Yogi
<b>Misconception :</b> <ul style="list-style-type: none"> <li>- I am individual entertaining thought</li> <li>- Supported by weak Prarabda</li> <li>- Press Ishvara button in emergency</li> <li>- Triangular format</li> <li>- Obsessed with Roles - Bandah</li> </ul>	<b>Binary Atma - Anatma :</b> <ul style="list-style-type: none"> <li>- Atma (Adhishtana)</li> <li>- Anatma (Nama Rupa)</li> <li>- Ishvara button missing</li> <li>- Draw strength from Atma Svarupam</li> <li>- Roles are vesham</li> </ul>

### Chapter 2 - Verse 23 :

अहो भुवनकल्लोलैर्विचित्रैर्द्राक् समुत्थितम् ।  
मय्यनन्तमहाम्भोधौ चित्तवाते समुद्यते ॥२३॥

*aho bhuvana-kallolair-vicitrairdrāk samutthitam,  
mayyananta-mahāmbhodhau cittavāte samudyate. (23)*

O Marvellous! In the limitless ocean of Me, when mental storms rise, diverse waves of worlds are instantly produced. [Chapter 2 – Verse 23]

Atma	Wind causes waves	
Ocean	World / Plurality Nama Rupa	Wind = Disturbances in the Mind

### Minds Job :

- **Converts Role into real Personality.**

## Nama Rupa :

- Body / Mind real forget Nature of Atma / Don't know nature of Atma (Ajnanam)
- Mind attaches reality by identification
- I am Consciousness in which mind arises...
- Jiva needs support of Adhishtana - Atma..
  - I am Srishti Karanam - Don't need support to confront world!
  - I am Sthithi Karanam -
  - I am Laya Karanam -

## Chapter 2 - Verse 23 :

अहो भुवनकल्लोलैर्विचित्रैर्द्राक् समुत्थितम् ।  
मय्यनन्तमहाम्भोधौ चित्तवाते समुद्यते ॥२३॥

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mayyananta-mahāmbhodhau cittavāte samudyate. (23)*

O Marvellous! In the limitless ocean of Me, when mental storms rise, diverse waves of worlds are instantly produced. [Chapter 2 – Verse 23]

- When I don't lend reality to the Mind, world through identification, world absent.
- **In me ocean of 'Consciousness' when mind subsides boat of world is gone.**

## Boat belongs to Jiva :

- I Play Vesham of Father / Boss / Subordinate and I forget my real nature.

## Chapter 2 - Verse 24 :

मय्यनन्तमहाम्भोधौ चित्तवाते प्रशाम्यति ।  
अभाग्याज्जीववणिजो जगत्पोतो विनश्वरः ॥२४॥

*mayyananta-mahāmbhodhau cittavāte praśāmyati,  
abhāgyājīvavanijō jagatpoto vinaśvaraḥ. (24)*

With the calming of the storms of the mind, in the limitless ocean of Myself, unfortunately for the jiva, the trader, the ship of the universe gets wrecked and sunk! [Chapter 2 – Verse 24]

- Converting role into Reality is Job of Mind, Chitta Vasana = Wind of Mind
- “Universe in Jiva” - Manifest with Manifestation of Mind.
- When mind is calm - Universe of Jiva gets destroyed
- Ignorance = Deha Abhimana then Prarabda wind causes wave world to rise.
- Mind / Wind responsible for rise of plurality in non dual Brahman.
- Jiva is trader in the world of objects.

## Chapter 2 - Verse 25 :

मय्यनन्तमहाम्भोधावाश्चर्यं जीववीचयः ।  
उद्यन्ति घ्नन्ति खेलन्ति प्रविशन्ति स्वभावतः ॥२५॥

*mayyananta-mahāmbhodhāv-āścaryam jīva-vīcayaḥ,  
udyanti ghnanti khelanti praviśanti svabhāvataḥ. (25)*

Wonderful! Marvellous! In Me, the limitless ocean, the waves of individual selves, according to their nature, rise, jostle about, play for a time and disappear. [Chapter 2 – Verse 25]

- Every Jiva in Consciousness / Brahman, Rises according to his karma Phalam and resolves in Brahman, eternal cycle!! (Svabava of Maya)

- Maya - Wind - Mind responsible

## **Vedanta :**

- To understand Maya Wind...
- Ishvara can't stop Maya wind - Gita : Na Rupama Asya....
- I am Screen not character - Character can't affect Screen.

Maya	Brahman not - Dvaitam
<ul style="list-style-type: none"><li>- Lower order</li><li>- Can't effect higher</li><li>- Dreamer can't affect waker</li></ul>	<ul style="list-style-type: none"><li>- Higher order</li></ul>

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# **CHAPTER 3**

## **SELF-ABIDANCE – INSTRUCTIONS**

**14 Verses**

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## Chapter 3 - Verse 1 :

अष्टावक्र उवाच

अविनाशिनमात्मानमेकं विज्ञाय तत्त्वतः ।  
तवात्मज्ञस्य धीरस्य कथमर्थार्जने रतिः ॥१॥

*aṣṭāvakra uvāca*

*avināśinam-ātmānam-ekaṁ vijñāya tattvataḥ,  
tavātmajñasya dhīrasya katham-arthārjane ratiḥ. (1)*

Astavakra said : Having known the Self in its true nature as indestructible and one, how is it that you, a knower of the Self and one poised in wisdom, feel passion for the accumulation of wealth? [Chapter 3 – Verse 1]

- Real Sanyasa = Internal Sanyasa...
  - = Remove triangular - Jiva / Jagat / Ishvara - Replace by Binary Atma / Anatma
  - = Drawing internal Strength Morning and evening from Atma.

### Ashtavakra challenges - Tests Janaka :

- You do activities - How Liberated?

### Summary - Chapter 1 :

- Janaka's Question
- Ashtavakras Teaching

### Chapter 2 :

- Janaka confirms - I am Jnani.

### Chapter 3 :

- Ashtavakras Test
- If Jnani, should be Sanyasi / Not wave of Raaga, Dvesha
- No Mamakara with family

### Chapter 4 :

- Ashtavakra not cause of Bondage - No ownership therefore - No Renunciation
- Ignorance is cause, all qualifications belong to Ahamkara
- I am Asanga - Family belongs to Ishvara - Possessor of everything.

### Chapter 5 - Ashtavam :

- Do Ahamkara Layam
- Dissolve Ahamkara into Brahman, 'Jivatma' into 'Paramatma'

### Chapter 6 - Janaka :

- No Ahamkara, its Delusion / Therefore no Layam

### Gita - Chapter 5 :

ज्ञेयः स नित्यसंन्यासी  
यो न द्वेष्टि न काङ्क्षति ।  
निर्द्वन्द्वो हि महाबाहो  
सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

jñēyaḥ sa nityasannyāsī  
yō na dvēṣṭi na kāṅkṣati |  
nirdvandvō hi mahābāhō  
sukhaṃ bandhāt pramucyātē ||5-3||

He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3] 45

## Janaka's Answer :

- Jnesya Nithya Sanyasi - Nir Dvanda
- No Likes / Dislikes
- I am the Dheeraha, remember teaching

## Chapter 3 - Verse 2 :

आत्माज्ञानादहो प्रीतिर्विषयभ्रमगोचरे ।  
शुक्तेरज्ञानतो लोभो यथा रजतविभ्रमे ॥२॥

*ātmājñānād-aho prītir-viṣaya-bhrama-gocare,  
śukterajñānato lobho yathā rajata-vibhrame. (2)*

Alas! Just as, due to ignorance, a seashell is sought, mistaking it for silver, even so, due to the "ignorance" of the Self, there is attachment to the illusory world of the senses.  
[Chapter 3 – Verse 2]

- Love for world because of Ajnanam / Ignorance of Atma...
- Attachment to objects of illusion, perception, because of ignorance of self.
- Greed is unreal (Lobah)

## Lecture 14

### 1) I am Non-dual relationless Consciousness principle

- Everything experienced is name and form
- Happy / Unhappy disturbances in Nama Rupa

### 2) I am ever Asanga Asamsari :

### 3) Difference between Samsari and jnani - only in the mind :

- Jnani takes stock of his life privately , submits report to himself in Atma - Anatma format.
- Monologue within himself
- Looks externally in Triangular - Jiva / Jagat / Ishvara format - internally in Binary Atma - Anatma format.

### 4) :

Real Life - Jnani	Real Life - Ajnani
<ul style="list-style-type: none"><li>- Atma Anatma format</li><li>- Looks at himself as ever free Samsari</li></ul>	<ul style="list-style-type: none"><li>- Jiva Jagat Ishvara format</li><li>- Looks at himself as King / Boss / Father</li></ul>

### 5) Janaka's Reply :

- My inner dialogue Asangoham / Satchitananda / Arupoham / Brahma / Smile inside (Not Samsara's - Grief inside)

## 6) World :

- Like wave in ocean - has no existence of its own
- Unreal - Therefore no feverishness in doing duty
- Jnanam and Pravritti can't go together

7) Addiction, slave to Pleasures, weakness of Mind, Contaminates Mind

## 8) :

Sarva Buteshu Atmanam	Sarva butani Atmani
<ul style="list-style-type: none"><li>- Atma is Adhishtanam / Satyam</li><li>- Gold core / Essence</li></ul>	<ul style="list-style-type: none"><li>- Everything Nama / Rupa Adhyasa / Superimpositions on Atma / Mithya</li><li>- Ornaments Nama / Rupa</li></ul>

## 9) Object - Bonded to Mind :

- Jiva Reflected Consciousness / Not able to give-up!

## 10) :

- Kama - Like cotton for fire
  - Enemy of Jnanam
  - Doesn't protect Jnanam!

## Lecture 15

### 1) Internal Sanyasa :

- Roles = Temporary Vesham belonging to empirical world
- In Green Room of 'Meditation' invoke higher

### 2) Future body determined by Prarabdha :

- Not my plan / will Ever be insecure - Prarabda feeds experience
- Atma ever serene..

### 3 ) Priyam / Apriyam belongs to body :

- Practice - Sakshi Bhava Abhyasa when body healthy - Should become Vasana.

### 4 ) My own Prarabda Tormenting me!

- Wife is medium - No hatred - They don't give pleasure / Pain - It is a delusion.
- My own Punya Prarabdha gives Dukham / Ananda

### 5 ) Body comes from matter goes back to matter :

- Body is costume in Jiva / Jagat / Ishvara format - Play role properly in drama.

### 6) Praise / Criticism affects Sukshma Shariram :

- Jnani doesn't allow thoughts to disturb - Receives and forgets, instead of reliving again and again.
- Disturbing thoughts = Papa Prarabdham, afflicting Sushma Shariram.

### 7) All events :

- Inexplicable / Mysterious
- Doesn't want to explain cause effect, Behaviour / Anirvachaniya / Anaadi - Maya...

## Lecture 16

### 1) Why Sanyasa not required?

- I have 2 Qualifications

### Jnanam :

- I am Atma, Sakshi - No doubts - Have Nishta

### 2) Mind holding Jnanam should be qualified with virtues :

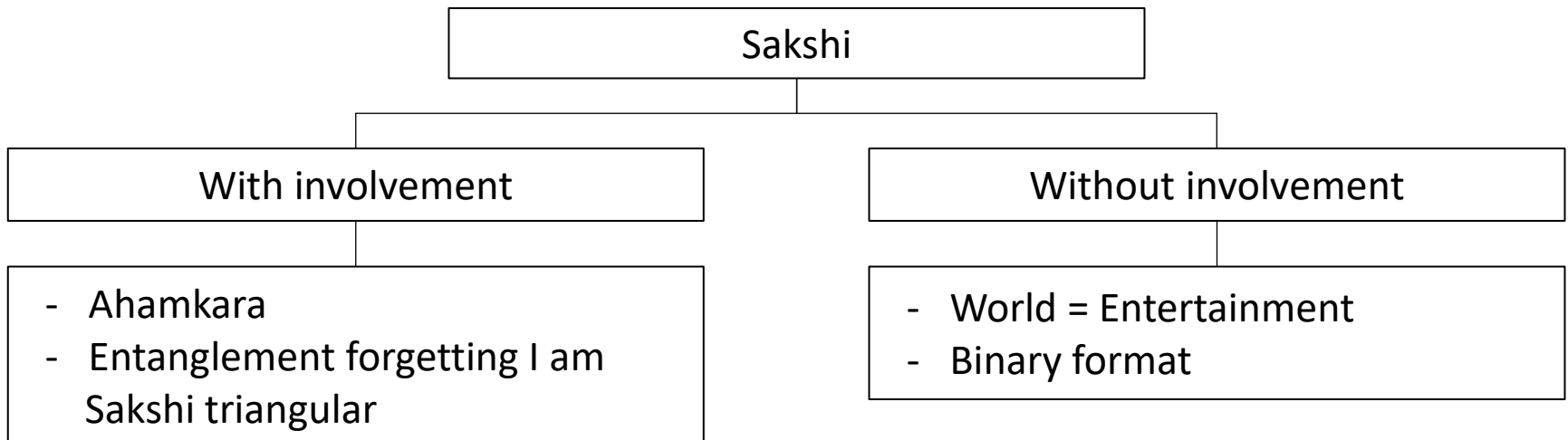
- 4 D's - Discrimination / Dispassion / Discipline / Desire for Moksha (Jnana Yogyata)
- When both 1 and 2 are there - Person liberated in any Ashrama

### 3) Body / Mind - Part world / Anatma :

- They will interact and experiences will come...
- I am Asangoham

### 4) Universe :

- Maya = Variety / Change / Mysterious / Don't probe
- Observe Maya world as witness, without instrument



### **5) Mind - Light / Relaxed / No doubts :**

- World not meant for entanglement

### **6) No desire for Desirelessness :**

- Siddha not Sadhana

### **7 ) No world exists separate from observer :**

- Doesn't exist separate from observing waker
- No world separate from me the observer - I lend existence to waking world and get trapped in it and say world is persecuting me!

### **8 ) Maya = Optical illusion disappears on enquiry - Maya hollow / Nothing :**

- Essence of the world = I - Observer
- Maya like hot water - Heat in water - not of water, but of fire

### **9 ) Jnani :**

- No rigid Raaga / Dvesha (No Kashaya)
- Only preferences accept Universe as it is

10) Contentment because of internal transformation not dependent on external content event.

### **11 ) Internalises :**

- I am free from pairs of opposites - Only preferences
- Not dwell in past / Future / Accept setup
- Not shattered by experiences from Prarabdha (Sukham / Dukham)



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# **CHAPTER 4**

## **GLORY OF REALISATION**

**6 Verses**

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## Lecture 17

1) Jnani free from dependence / Attachment

### Chapter 4 - 1 to 6 Verses :

#### 2) Lesson I :

- As long as Self ignorance, there will be attachment / Insecurity / Samsara, knowledge causes detachment

#### Lesson II :

- Knowledge alone gives liberation not Ashrama.

#### 3) Prarabda requires me to be with Jiva Bhava :

- Lotus amidst dirty water
  - Amidst people, Possessions, Don't depend on them for Happiness
- 4) Ready to loose anything / Anytime, Don't hold anything emotionally.
- 5) Enjoy free state of mind = Jeevan Mukta... Events = Drama

- Mind Unperturbed in Present.

#### 6) Moksha = inner mental condition no irritation :

- I Observer Satyam - Observed Mithya (Body / Mind / Family / World / Events)
  - No internal dialogue!
  - No emotional Crutches

**7 ) Actor identified with the role will cry :**

- Aware - Plays roles - Smiles inside

**8 ) Ajnani :**

- World absolute reality
- Insecure
- Roles real

**9 ) I should not depend on family :**

- Family dependent on me ok

**10 ) Honestly / Deliberately say :**

- Presence or absence of things doesn't matter

**11 ) Body / Mind / World - Anatma :**

- Unpredictable / Uncontrollable / Unsustainable
- Meditate - Let me not seek security from set up
  - I am Asanga Atma
  - Self not touched by virtue / Vice
  - 3 Gunas will fluctuate

<b>• More you observe your mind, more you know where others are trapped</b>
---

- Jnani doesn't identify with his mind's Prarabda - Punya Papam.
- Doesn't use mind for self judgement because there is no perfect mind.
- Has inner resources for Antaratma repair.

## Lecture 18

### **1) What determines bondage / Liberation :**

- Whether I lead Ahamkara or Sakshi Pradhana life
- Can never escape Samsara

### **2 ) What is Ahamkara :**

- I Look up on myself as individual being with Body / Mind complex - Subject to onslaught of Desha / Kala / Prarabda
- Related to few family members
- Prarabda directly influences Body / Mind Complex
- Our own regrets create Samsara

### **3 ) Elevate ourselves to reality / Awareness :**

- Ahamkara will not disappear, will continue to appear as Swapna.

### **4 ) Only from Sakshi level :**

- Ahamkara appears as Swapna
- Then it loses its impact on mind it must become Swapna
- For Self judgement use 'Sakshi' - untouched by Sanchita / Agami / Prarabdha, which belongs to any Ashrama bondage - Vyavaharika / Mithya / Ahamkara.

### **5 ) I Play role of king / Wealthy because of Prarabda :**

- Not attached
- Lifestyle not based on Raaga / Dvesha.

## **6 ) I am Sakshi all the time :**

- Vyavahara status, temporary - Roles I have to play
- Not attached to any role
- When Papam comes - Power / Possessions go...

## **7 ) Look at myself without Prapancha :**

- No event loses mental balance
- Not tormented inside by fluctuations of Punya / Papam / Prarabdham which affect body
- No Sprihaha - Like space not touched / Affected, by smoke impurities

## **8) Universe = self alone :**

- Ornament - Gold alone

## **9) Sakshi Pradhana :**

- Only when in you alone

## **10) :**

- Looks at himself not as grihastha facing problems but as Sakshi Svarupam - Tip for living.

## **11) Rivers / Ocean / Rain - One water :**

- I 'Consciousness' alone am everything - Nama rupa can't touch me - The reality.
- World doesn't exist separate from Atma.

World	Atma
<ul style="list-style-type: none"> <li>- Character</li> <li>- Dream</li> <li>- Ahamkara</li> </ul>	<ul style="list-style-type: none"> <li>- Screen</li> <li>- Waker</li> <li>- Sakshi</li> </ul>

- This Ahamkara Jnani has all the time

## 12 ) If Jnani forgets his nature :

- Goes back to 'Meditation' and remembers

## Chapter 4 - Verse 4 :

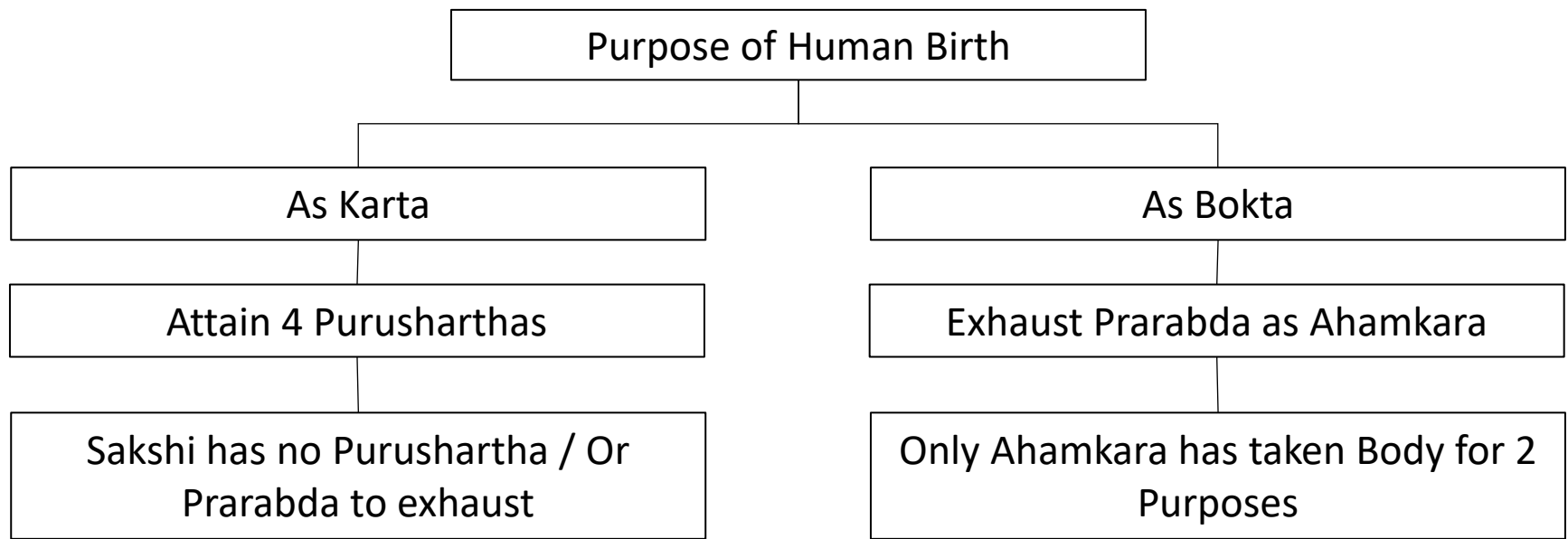
आत्मैवेदं जगत्सर्वं ज्ञातं येन महात्मना ।  
यदृच्छया वर्तमानं तं निषेद्धुं क्षमेत कः ॥४॥

*ātmaivedaṁ jagat-sarvaṁ jñātaṁ yena mahātmanā,  
yadṛcchayā vartamānaṁ taṁ niṣeddhum kṣameta kaḥ. (4)*

The wise man, who has known this entire universe to be the Self alone, acts spontaneously. Who can forbid him? [Chapter 4 – Verse 4]

## 13) After Claiming higher status he Allows :

- Ahamkara to exhaust Prarabda



**15) At vyavaharika plane - Body / Mind / world / family fluctuate :**

- Jnani's Prarabdha has no adharmic action
- As Sadhana develops, Dharma / Adharma Vasanas continue.

**Katho Upanishad :**

- One can come to serious Vedanta after Dharma Vasanas are developed
- Adharmic activity - Born out of Raaga / Dvesha, Likes / Dislikes
- Jnani has Neutralised all

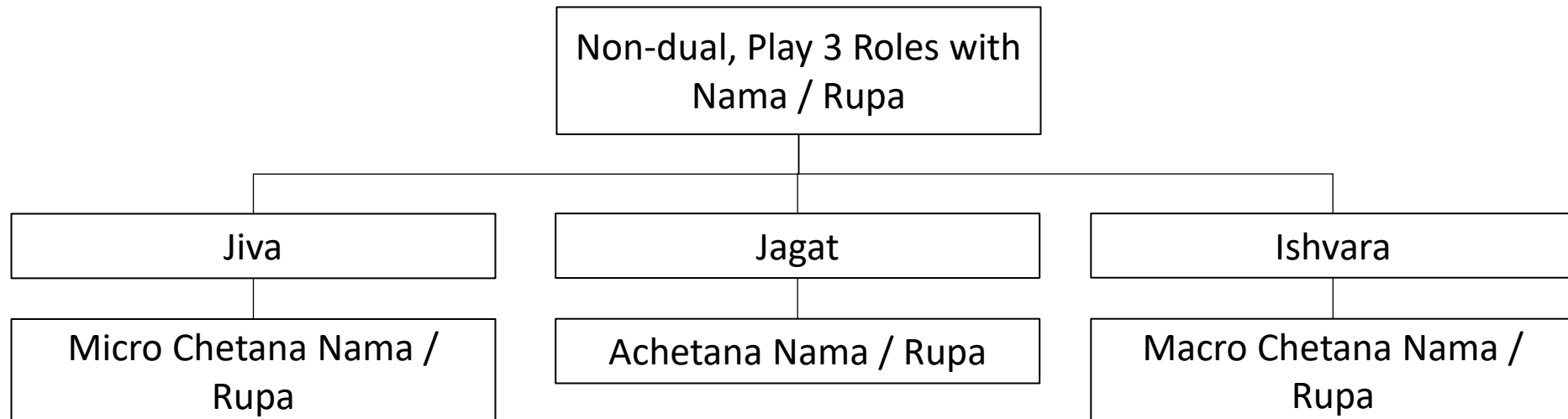
**Jnanis Life :**

- Dharmic and allows Prarabdha to come and go
- Ajatashatru - Jnani - Knows Avastha Traya Vichara
- Brahman Satyasya Satyam Liberated - Grihastha Jnani

- Samsara caused by intellect / Raaga / Dvesha which labels event as good / Bad.
- It is our judgement which causes Samsara
- Raaga / Dvesha converts events into samsara
- Converts Raaga / Dvesha into preferences / Not strong needs
- Needs become anxiety, Non-binding desires are preferences.
- Anxiety of future is gone - Ready for any Prarabdha
- Jnani not under compulsion of effects of his actions in past life (Prarabdha)

#### 16) I am Sakshi Chaitanyam :

- Non-dual, Play 3 Roles with Nama / Rupa



- In Every situation, perform duty without Raaga / Dvesha without emotional disturbances.
- Activity not governed by Raaga / Dvesha but call of Duty.



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# **CHAPTER 5**

## **FOUR METHODS - DISSOLUTION OF EGO**

**4 Verses**

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## Lecture 19

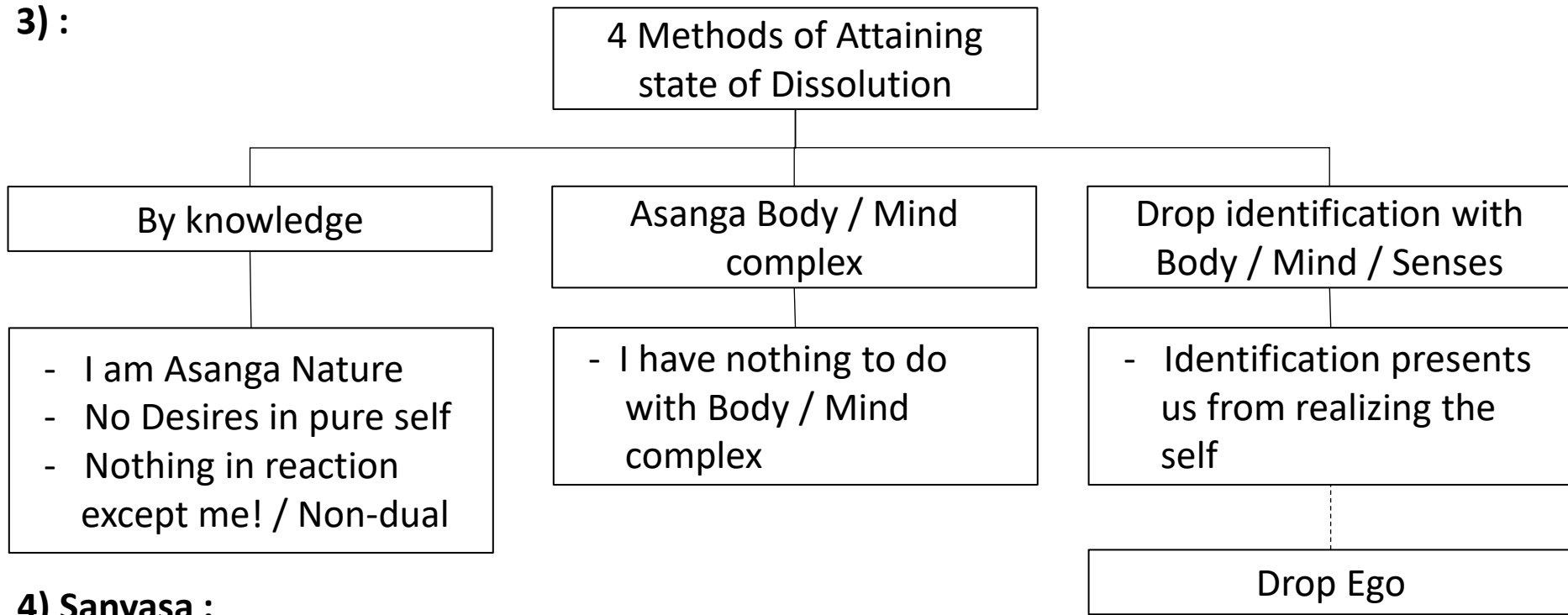
1) :

Jnani	Ajnani
<ul style="list-style-type: none"><li>- Ever free Sakshi</li><li>- Ahamkara - Dream and its roles</li><li>- I am outside dream, my real nature Sat / Chit / Ananda</li><li>- Unaffected / Untainted by dream</li><li>- Beyond Raaga / Dvesha</li><li>- No Purushartha to establish</li><li>- Ever liberated Jiva</li></ul>	<ul style="list-style-type: none"><li>- Life Centered on Individuality / Rises / Falls</li><li>- Prarabda divides grihastha / Sanyasi / Helpless Jiva</li></ul>

2) Chapter 5 :

- Ashtavakras - Admiration of Jnaka
- As Atma - You are free from contact with anything - No relationships - Pure
- As Atma only one - what can you renounce
- Destroy Body / Mind complex and enter state of dissolution.

3) :



4) Sanyasa :

- Renounce My possessions / My relationships

5 ) How can I possess anything?

- Possession requires possessor and possessed (Dream money - Renouncing meaningless)

Mithya :

- Body has relations
- Jnani dismisses body and body identifications
- In his vision no relationships
- To talk of relationships - Means that there is something I possess.

## **6) Ahamkara Drishtya alone there is renunciation :**

- Sakshi Drishtya you have nothing to renounce

## **7) You are Pure Consciousness :**

- Without possessions relationships - Non-dual

8) Ahamkara desires to possess and renounce, and claims, I am great renouncer!!

## **9 ) For personal sadhana - Atma Anatma format :**

- In spare time - Resolve Anatma Prapancha / Sangata
  - Body / Mind complex / Universe as Mithya
  - Assemblage of matter
  - See it as dream / Not absolute fact
  - I Sakshi - Alone Am real

• **After resolving Anatma Prapancha - Merge into Advaitam / Satyam / Jnanam...**

- Akruta Brahman - No duty / As I am Akarta / Abokta...
- Worldly duty = Dream - Don't allow it to overpower me / Disturb me

## **10 ) Invoke higher I :**

- Dream rising in you - Bubble in ocean

## **11 ) Don't worry - Spend time on :**

- World arising out of me Sakshi - As bubble / wave from ocean

• **Nothing in world should cause mental preoccupation.**

- Preoccupation indicates - I have given world more reality than it deserves.

## 12 ) Reinforce in = Nididhyasanam :

- Atma Anatma format in own Sadhana
- Merge into Brahman means claim Oneness with Brahman...

### Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।  
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥

aṇoraṇīyānāhameva tadvanmahānahaṁ viśvamahaṁ vicitram ।  
purātano'haṁ puruṣo'hamīśo hiraṇmayo'haṁ śivarūpamasmi ॥ 20॥

I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing ; I am the Ancient One, the Purusa ; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious. [Verse 20]

- ‘Nididhyasanam’ done by Ahamkara...
- Highest ‘Nididhyasanam’ I have no ‘Nididhyasanam’ to do!

## Reinforcement of Atma Anatma

### I am Atma

- Satchit Ananda
- Jagat Karanam Adhishtanam
- Asanga like space
- Akarta / Abokta therefore no Karma Phalam
- In each 'Meditation' take one aspect Asanga / Sat / Chit / Na mano... Shuddhosmi
- Unreality of world should be object of 'Meditation'

### I am not Anatma

- Lower order from Standpoint of Atma
- Dream unreal from Standpoint of waker
- World real from Body / Mind complex w.r.t Chaitanyam Lower
- Waker lends existence to dream Body / Mind
- Chaitanya lends existence to waking body / Mind

### Nirvana Shatkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योम भूमिर्न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham  
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |  
Na Ca Vyoma Bhumir-Na Tejo Na Vaayuh  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- Anatma Dhyanam requires more time - World disturbs me because reality attached towards small segment of world - I have Raaga / Dvesha, causes mental preoccupation / Disturbs mind.

### 13) How world not there?

- **Experience doesn't prove reality - Kalpitam like Swapna**
- **In Turiyam - No world**
- World like Rajju Sarpaha
- **Rope appears as snake**
- **I - Sakshi - Chaitanyam - Appear as world / Prapancha**
- Falsely appearing in me is truth of Anatma

### 14) :

Verse 1	Verse 2	Verse 3
If Vedanta not assimilated, worries continue (Both important)	Atma Satyatva Dhyanam	Anatma Mithyatva Dhanam

### 15) Worldly 'Jivatma' :

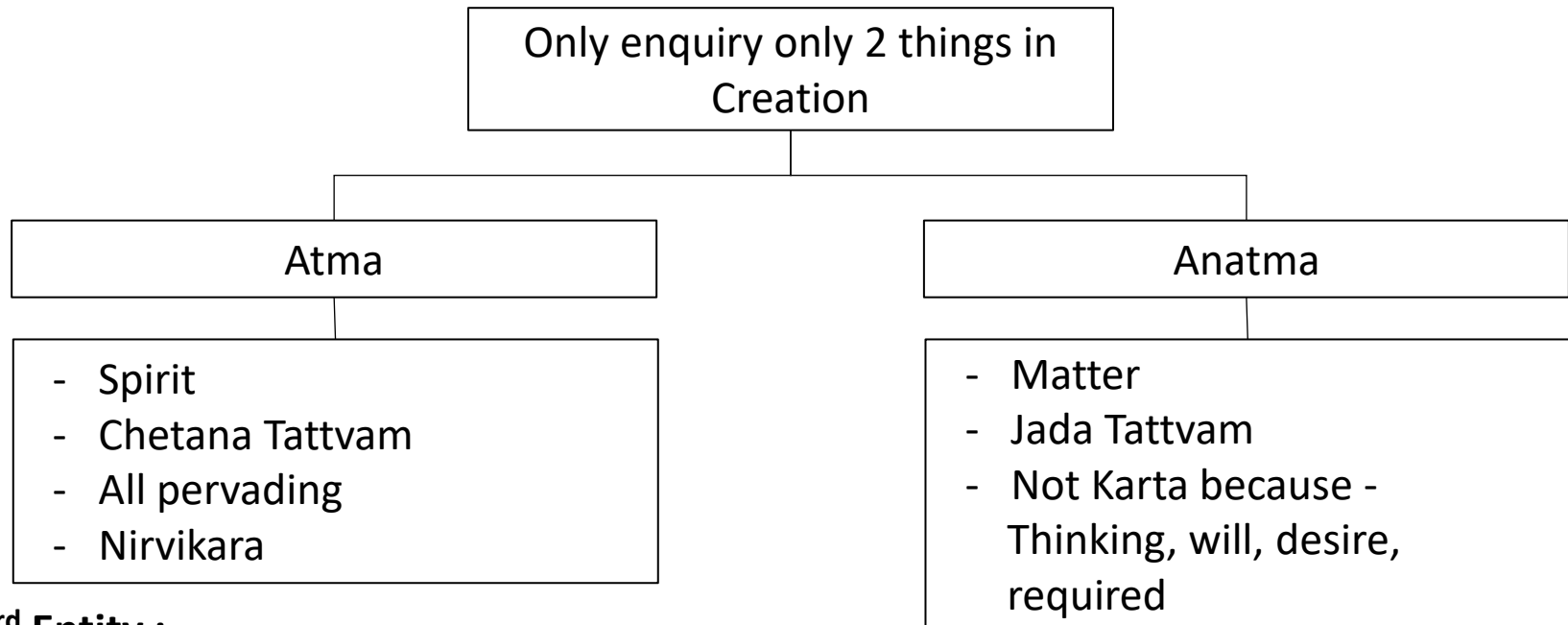
- Ahamkara has to go through Prarabda
- In 'Meditation' When world comes and stays Deliberately
- I put you on hold for 15 Minutes (Traffic policemen), Claim I am Mukta Purusha.

## Lecture 20

1) :

Chapter 5	Chapter 6
<b>Ashtavakra :</b> <ul style="list-style-type: none"><li>- Do Ahamkara Layam</li></ul>	<ul style="list-style-type: none"><li>- No Ahamkara</li><li>- No Dissolution</li></ul>

2) :

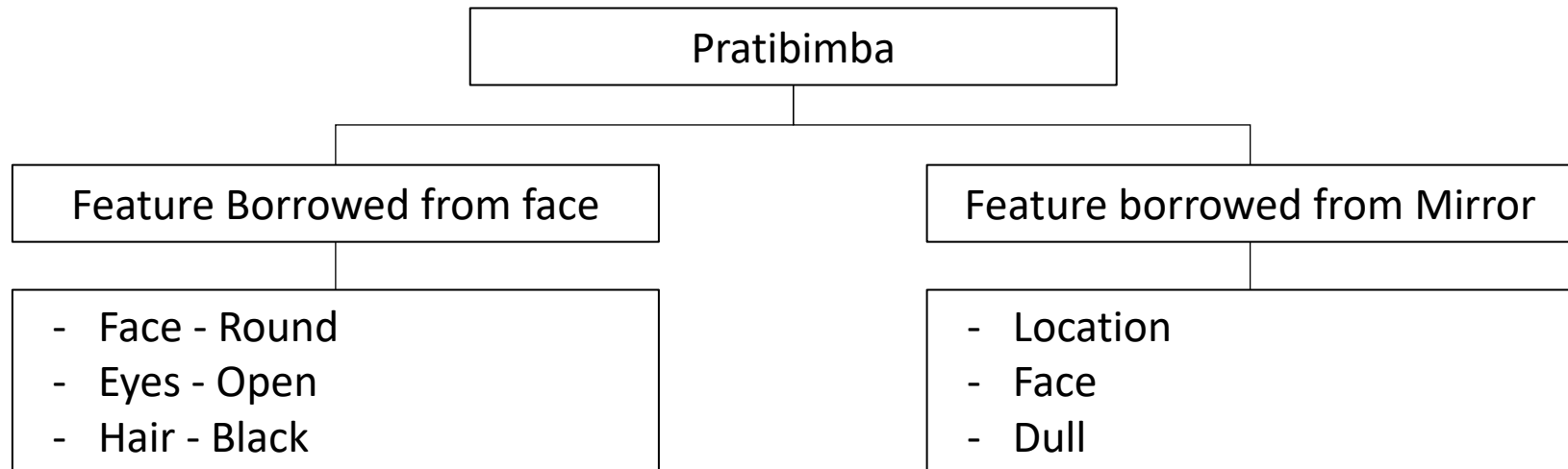


**No 3<sup>rd</sup> Entity :**

- Atma can't be Karta / Bokta - Changeless principle can't perform action.
- Atma and Anatma - Both not Karta
- Doer = Mystical third entity - Born out of mix of two entities...



1 <sup>st</sup> Entity	2 <sup>nd</sup> Entity	3 <sup>rd</sup> Entity
<ul style="list-style-type: none"> <li>- Original face / Chaitanya</li> <li>- Bimba</li> </ul>	<ul style="list-style-type: none"> <li>- Mirror / World Jadam</li> </ul>	<ul style="list-style-type: none"> <li>- Reflection of face reflected face</li> <li>- Pratibimba...</li> </ul>



- If mirror dirty - Pratibimba dull
- If mirror clean - Pratibimba bright
- Movement of reflection depends on movement of mirror

### **3<sup>rd</sup> Entity can't exist independently :**

- When body mind removed, ego / Ahamkara disappears
- Ahamkara - Individual Karta / Bhokta, seems to be real entity - Reality ends when you enquire but clearly experienced.
- In Jnani's vision - Ahamkara not there / I am infinite Atma / 'Consciousness' / Aksharat / Akarta.

- Jad Prakriti - Anatma - Karyam - world is material - To be doer, One has to be sentient first.
- Ahamkara doesn't exist - Nothing to remove dissolve
- To remove - Renouncer - Aham ( I ) required
- To acquire - Acquirer - Aham ( I ) required
- No snake at all therefore no dissolving snake into rope

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# **CHAPTER 6**

## **THE SELF SUPREME**

**20 Verses**

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## i) Chapter 6 - Verse 1 :

जनक उवाच

आकाशवदनन्तोऽहं घटवत्प्राकृतं जगत् ।  
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥१॥

*janaka uvāca*

*ākāśavad-ananto 'ham ghaṭavat-prākṛtaṁ jagat,  
iti jñānaṁ tathaitasya na tyāgo na graho layaḥ. (1)*

Janaka Said : Infinite as space am I and the world like a limited jar; this is "true Knowledge".  
There is nothing then to be renounced nor to be accepted nor to be destroyed.  
[Chapter 6 – Verse 1]

- No holder of Ahamkara to give up Ahamkara...
  - Atma Nirvikara Tattvam
  - Anatma Jada Tattvam
- Dissolve Anatma Prapancha into me... There is only Advaitam...
- Anatma doesn't exist without Atma.

ii) :

- Sugar + Water - 2 Substances - can dissolve
- Wave - Water (Adhishtanam) - Not 2 substances - can't dissolve
- Ahamkara or Anatma - Atma - Not 2 substances.

Mithya	Satyam
<ul style="list-style-type: none"> <li>- Pot</li> <li>- Ornament</li> <li>- Furniture</li> <li>- World (Exists only in tongue)</li> </ul>	<ul style="list-style-type: none"> <li>- Clay</li> <li>- Gold</li> <li>- Wood</li> <li>- Atma</li> </ul>

Verse 1	Verse 2	Verse 3
<ul style="list-style-type: none"> <li>- Ahamkara Abavat</li> <li>- Ahamkara not there</li> </ul>	<ul style="list-style-type: none"> <li>- Dvaita Abavat no duality</li> <li>- What will be dissolved into what?</li> </ul>	<ul style="list-style-type: none"> <li>- Anatma can't be dissolved into Atma</li> </ul> <div> <ul style="list-style-type: none"> <li>- Anatma doesn't exist as 2<sup>nd</sup> thing separate from 'Consciousness'</li> <li>- No dreamer without waker</li> <li>- No Anatma without Atma</li> </ul> </div>

Ocean	Wave
Consciousness	Matter

- World doesn't exist as Separately to be dissolved.

**All beings are in me, as mere Nama Rupa :**

- Superimposition
- Unreal dream in me
- Can't exist separate from Satyam Atma.

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# **CHAPTER 7**

## **THAT TRANQUIL SELF**

**5 Verses**

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## Lecture 21

### 1) Aham - I - Turiyam - Chaitanya Tattvam :

- Higher order of reality / waker / Dreamer
- Different from Sthula / Sukshma / Karana
- Until conviction comes I am not ready for Atma - Anatma format.

### 2 ) Jagat :

- Includes family / Body / Mind / Creation
- Subject to disappearance / Change

### 3 ) Chapter 7 - Verse 1 :

जनक उवाच

मय्यनन्तमहाम्भोधौ विश्वपोत इतस्ततः ।  
भ्रमति स्वान्तवातेन न ममास्त्यसहिष्णुता ॥१॥

*janaka uvāca*

*mayyananta-mahāmbhodhau viśvapota itastataḥ,  
bhramati svānta-vātena na mamāstyasahiṣṇutā. (1)*

In Me, the shoreless ocean, the ark of the universe, moves here and there, driven by the wind of its own mind (universal mind). I am not impatient. [Chapter 7 – Verse 1]

- I am Sakshi Consciousness not - Mr. Janaka with family
- Karma Shakes world / Body....

- **World experienced only through thoughts - No thought, no World in sleep.**
- **World of thoughts = Karma**

- Nature of Matter / World can't remain steady!

## Chapter 7 - Verse 2 :

मय्यनन्तमहाम्भोधौ जगद्धीचिः स्वभावतः ।  
उदेतु वास्तमायातु न मे वृद्धिर्न च क्षतिः ॥२॥

*mayyananta-mahāmbhodhau jagad-vīciḥ svabhāvataḥ,  
udetu vāstam-āyātu na me vṛddhirna ca kṣatiḥ. (2)*

In Me, the limitless ocean, let the waves of the world rise and vanish spontaneously. I experience neither increase nor decrease (of Me) thereby. [Chapter 7 – Verse 2]

- I am Satyam - Real 'Consciousness' not influenced by time / Material changes in Body / Mind.

3) :

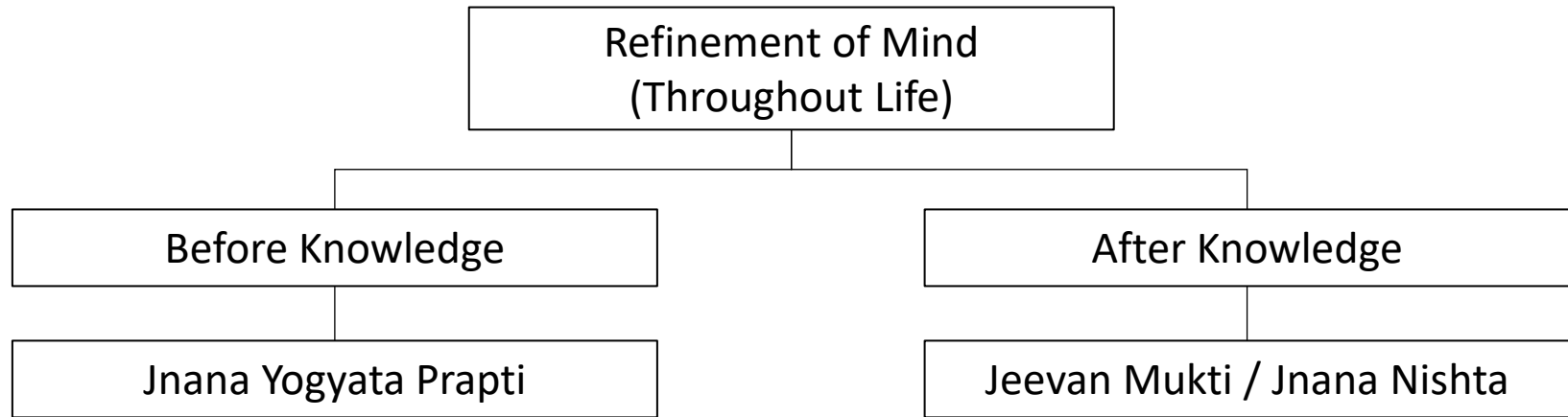
I am in every Object	Every object is in me	I am not in any object no object in me
- Inner truth Adhishtana	- As Superimposition - All objects resting in me	- Objects lower order of Reality - Mithya - What is Mithya, non-existent <b>Mithya :</b> - Experienced really, but Non-existent - From Atma Drishti - waker as Good as not there - I - Turiyam am unconnected to any object - Dream - unconnected to waker

- Relationship brings problems, nothing to give-up / Take...
- Turiyam = Transaction free / Avyavaharyam.



## Lecture 22

1) :



### 2) Mind and world - Mithya objects :

- World - Totally object
- Mind - Object and instrument for transaction - Specs
- Purity never absolute - Always relative can never claim Siddha in relative plane.

### 3 ) Refinement of mind - To improve quality of life :

- Only secondary liberation - improvement of Mithya Vastu

### 4 ) Primary liberation :

- I Atma - Am always liberated
- Nithya Siddha w.r.t. Atma
- Ever perfect - Unimprovable
- Nitya Mukta

### 5) Dukeshu - Dvigna - Manaha - Secondary liberation / Refinement :

- Gunateeta Atma - Primary liberation.

## 6) Chapter 7 - Verse 5 :

अहो चिन्मात्रमेवाहमिन्द्रजालोपमं जगत् ।  
अतो मम कथं कुत्र हेयोपादेयकल्पना ॥५॥

*aho cinmātram-evāham-indrajālopamaṁ jagat,  
ato mama katham kutra heyopādeya-kalpanā. (5)*

O Marvellous! I am really pure Consciousness. The world is like a magic show. Hence, how and where can there be any notion of rejection or acceptance in Me? [Chapter 7 – Verse 5]

### Primary Liberation :

- I am ever free
- No Kama / Krodha / worry / No Vipareeta Bhavana.

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# **CHAPTER 8**

## **BONDAGE AND FREEDOM**

**4 Verses**

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## Chapter 8 :

- 1) Gnana Mukti secondary liberation
- 2) Samsara / Bondage based on mental Condition

### 3) Mind is in Bondage :

- When mind is Craving for things
- When mind is grieving because of lack of things
- When mind is loosing / Poise because of external situation.

**Mind : 6 Conditions = Bondage**

1	2	3	4	5	6
Craves	Grieves	Rejects	Clings	Excited	Irritated

- Liberation = Gradual reduction of them = FIR.

### Chapter 8 - Verse 3 :

तदा बन्धो यदा चित्तं सक्तं कास्वपि दृष्टिषु ।  
तदा मोक्षो यदा चित्तमसक्तं सर्वदृष्टिषु ॥३॥

*tadā bandho yadā cittam saktam kāsvapi dr̥ṣṭiṣu,*  
*tadā mokṣo yadā cittam-asaktam sarvadr̥ṣṭiṣu. (3)*

It is bondage, when the mind is attached to any of the sensory perceptions. It is freedom when the mind is detached from all perceptions. [Chapter 8 – Verse 3]

- Bondage = Emotional dependence on external factor / people / Objects / Situations.

## Chapter 8 - Verse 4 :

यदा नाहं तदा मोक्षो यदाहं बन्धनं तदा ।  
मत्वेति हेलया किञ्चित् मा गृहाण विमुञ्च मा ॥४॥

*yadā nāhaṁ tadā mokṣo yadāhaṁ bandhanaṁ tadā,  
matveti helayā kiñcit mā gṛhāṇa vimuñca mā. (4)*

When there is no ego-"I" there is "freedom", when there is ego-"I" there is "bondage".  
Knowing thus, stop from accepting or rejecting anything playfully. [Chapter 8 – Verse 4]

### When I am dependent on external Situations :

- I Claim everything as mine - Become weak individual
- Weak I = Ahamkara - They belong to me  
= Claims - I They belong to them

## Lecture 23

1) :

### Liberation

#### w.r.t Atma

- Sravanam / Mananam / Pradhana
- Paramartika Drishti
- Mukhya Mukti

**Claim :** I am ever free

**Naishkarmya Siddhi :**

- As Atma ever free, my Svaroopam

**Chapter 7 :**

- World mind Non-existent, No Sukham / Dukham
- Few can Assimilate!

#### W.r.t Anatma

- Vyavaharika Drishti
- 'Nididhyasanam' Pradhana Antahkarana Drishti
- Gnana Mukti
- Refine Mind / Jeevan Mukti
- Improve quality of life

**Chapter 8 :**

- For Majority
- Mandukya : Chapter 3 - Mano Nigraha...

### Mandukya Upanishad :

मनसो निग्रहायत्तमभयं सर्वयोगिना(णा)म् ।

दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥ ४० ॥

manaso nigrahāyattamabhayaṃ sarvayoginā(ṇā)m |

duḥkhakṣayaḥ prabodhaścāpyakṣayā śāntireva ca || 40 ||

Yogi-s who do not follow the path of knowledge as declared in this Karika depend upon the control of their mind for fearlessness and destruction of misery, and also the knowledge of the Self and eternal peace. [3 - K - 40]

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# **CHAPTER 9**

## **INDIFFERENCE**

**8 Verses**

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## Chapter 9 - Verse 1 :

अष्टावक्र उवाच

कृताकृते च द्वन्द्वानि कदा शान्तानि कस्य वा ।  
एवं ज्ञात्वेह निर्वेदाद्भव त्यागपरोऽव्रती ॥१॥

*aṣṭāvakra uvāca*

*kṛtākṛte ca dvandvāni kadā śāntāni kasya vā,  
evam jñātveha nirvedād-bhava tyāgaparo'vratī. (1)*

Astavakra said : To whom do the conflicts of duties performed and not performed and of the pairs of opposites belong? When do they cease? End for whom? Having thus fully enquired, through complete indifference to the world, become passionless and be devoted to renunciation. [Chapter 9 – Verse 1]

### Primary Sadhana for refining mind :

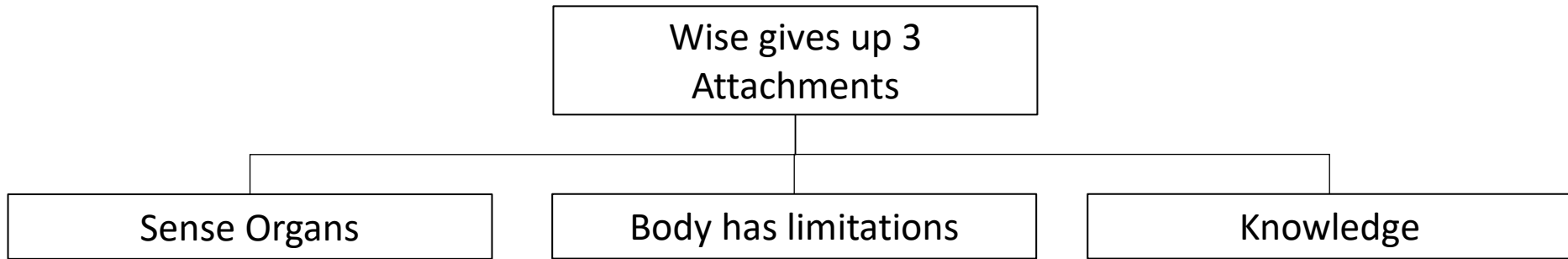
- Handle Raaga / Dvesha (Mental resistance to choiceless situations) - Craving
- Mind management = Neutralization of Raaga / Dvesha

### How to do neutralization?

- World mix of pairs of opposite - Loss / Gain - Birth / Death / Arrival / Departure / Success / Failure / Youth / Old age - Accept both with equanimity.
- Opposite nature of relative world - Kruta - Commissions, Akrutta - Omissions.
- Ahamkara with limited knowledge - Never perfect
- What comes in mental screen - Kruta / Akruta not God! No Switch - Off.



- Don't dwell on commission / Omission, they are Vyavahara facts
- I have Dvesha towards myself "Self-hatred", I Don't forget myself!
- See Dosha of attachments and give up.



- Raaga / Dvesha reduction by Proper attitude towards Body, Sense organs, Mind.
- Sarvam Anityam / Asamam Mithya - No intrinsic reality
- World can give only Pratibimba Ananda.

## Lecture 24

### 1) Primary liberation :

- Claiming fact - I am Atma not affected by mental conditions
  - Mind is Mithya - Lower order of reality

### 2 ) Secondary liberation - Refine mind by 'Nididhyasanam' :

- **Not become enslaved by powerful Raaga / Dvesha**
- **Mind weak when overpowered by Raaga / Dvesha**
- Makes life miserable - Will judge every event / Person - Disapproval expresses as negative emotion - Frustration, because mind does not approve that act.
- Watch mind and see what are powerful expectations
- **Can claim primary Liberation not secondary - Aham Nitya Shuddha / Buddha / Mukta / Atma Asmi.**
- In Wedding - All similar / Coconut to all given - No judgement
- Accept quality of Mind

### 3 ) As long as Triputis :

- Pramatra / Pramana / Prameya are there - Different views will be there
- In relative world no absolute truth
- Raaga / Dvesha will always be there, Transcend relativity and come to Paramartikam.
- Where there is no duality, will quieten mind, Free from mental, Emotional, Disturbances.

## Chapter 9 - Verse 6 :

कृत्वा मूर्तिपरिज्ञानं चैतन्यस्य न किं गुरुः ।  
निर्वेदसमतायुक्त्या यस्तारयति संसृतेः ॥६॥

*kṛtvā mūrti-parijñānaṁ caitanyasya na kiṁ guruh,  
nirveda-samatā-yuktyā yastārayati saṁsṛteḥ. (6)*

He who apprehends the true nature of pure Consciousness, by complete indifference to be the world, by equanimity and by logical reasoning and thus saves himself from the round of birth and death-is the not really the spiritual guide? [Chapter 9 – Verse 6]

- Go beyond Dvaitam and Advaitam...
- Go beyond relative opposites

### Secondary liberation by :

- Vairagyam / Samatvam / Vichara - Sravanam / Mananam / Nididhyasanam

### How to do 'Nididhyasanam' :

- Reduce Raaga / Dvesha - Refined mind
- See limitation of world body Mind (Anityam, Asaram, matter Bundles in relativity, counterfeit Rupees 10,000) drop Attachment.
- Drop all expectations! White while doing duty - Don't think of unreality.

## Chapter 9 - Verse 8 :

वासना एव संसार इति सर्वा विमुञ्च ताः ।

तत्त्यागो वासनात्यागात् स्थितिरद्य यथा तथा ॥८॥

*vāsanā eva saṁsāra iti sarvā vimuñca tāḥ,*

*tattyāgo vāsanātyāgāt sthitiradya yathā tathā. (8)*

Desires alone constitute the world; therefore, you please renounce them all. The giving up of desires is the renunciation of the world. Now you may live anywhere you like.

[Chapter 9 – Verse 8]

- Let mind bring out a deliberately Raaga / Dveshas in 'Meditation' and negate them.
- All relations come together because of Prarabda and get separated, come and go because of Karma, Nobody belongs to anybody (Samyoga / Viyoga)

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# **CHAPTER 10**

DISPASSION

**8 Verses**

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## Chapter 10 - Verse 1 :

अष्टावक्र उवाच

विहाय वैरिणं काममर्थं चानर्थसङ्कुलम् ।  
धर्ममप्येतयोर्हेतुं सर्वत्रानादरं कुरु ॥१॥

*aṣṭāvakra uvāca*

*vihāya vairiṇaṁ kāmam-arthaṁ cānartha-saṅkulam,  
dharmam-apyetayor-hetuṁ sarvatrānādaraṁ kuru. (1)*

Having given up "desire" (kama) which is the enemy, "wealth" (artha - worldly prosperity) which is attended with mischief, and "piety" (dharma - performance of good deeds) which is the cause of these two, cultivate indifference to everything. [Chapter 10 – Verse 1]

### 1) Attachment called :

- Vasana / Kama / Raaga / Spriha / Trishna
- Vairagyam = Freedom from Grip of Attachment
- Kama expresses as control for family / Business / Family / Wife.

Love	Attachment
<ul style="list-style-type: none"><li>- Contributes and forgets</li><li>- Drops desire to control Anatma</li><li>- Worry less contribution</li><li>- Important to Accept future as it comes</li></ul>	<ul style="list-style-type: none"><li>- Controls and worry's</li><li>- Anatma goes through Laws of karma, expresses as Anger</li></ul>

- Greatest Obstacle to Jnanam is Kama.

### Fatalism :

- When you stop contribution and worry.

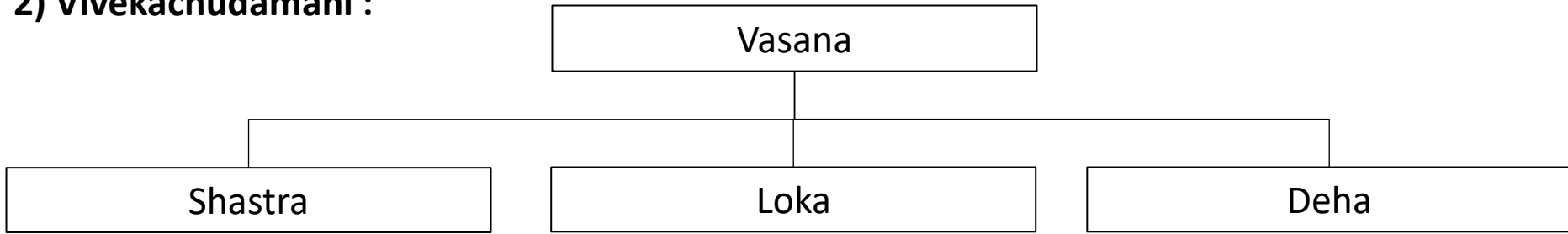
## Chapter 10 - Verse 3 :

यत्र यत्र भवेत्तृष्णा संसारं विद्धि तत्र वै ।  
प्रौढवैराग्यमाश्रित्य वीततृष्णः सुखी भव ॥३॥

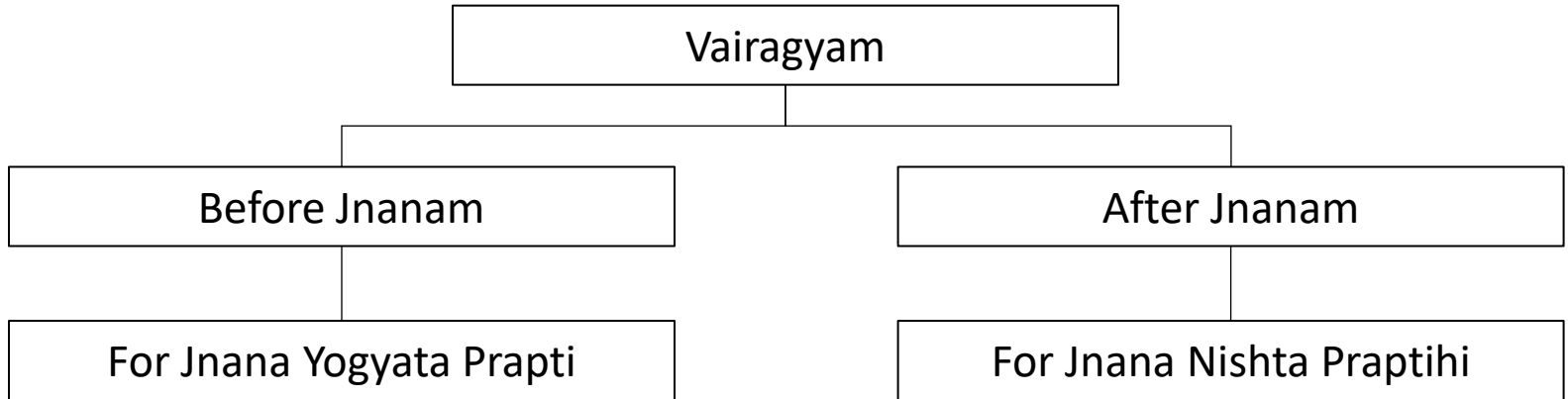
*yatra yatra bhavet-trṣṇā saṁsāraṁ viddhi tatra vai,  
prauḍha-vairāgyam-āśritya vītatṛṣṇaḥ sukhī bhava. (3)*

Know that to be the world wherever there is desire. Cultivating strong dispassion, go beyond the desire and be happy. [Chapter 10 – Verse 3]

### 2) Vivekachudamani :



- Develop initially and Drop all in the end.



- **Whatever is source of Attachment is source of worry.**
- **Worry / Company / Money / Family...**

## Chapter 10 - Verse 4 :

तृष्णामात्रात्मको बन्धस्तन्नाशो मोक्ष उच्यते ।  
भवासंसक्तिमात्रेण प्राप्तितुष्टिर्मुहुर्मुहुः ॥४॥

*tr̥ṣṇā-mātrātmako bandhas-tannāśo mokṣa ucyate,  
bhavāsaṁsakti-mātreṇa prāpti-tuṣṭir-muhurmuhuh. (4)*

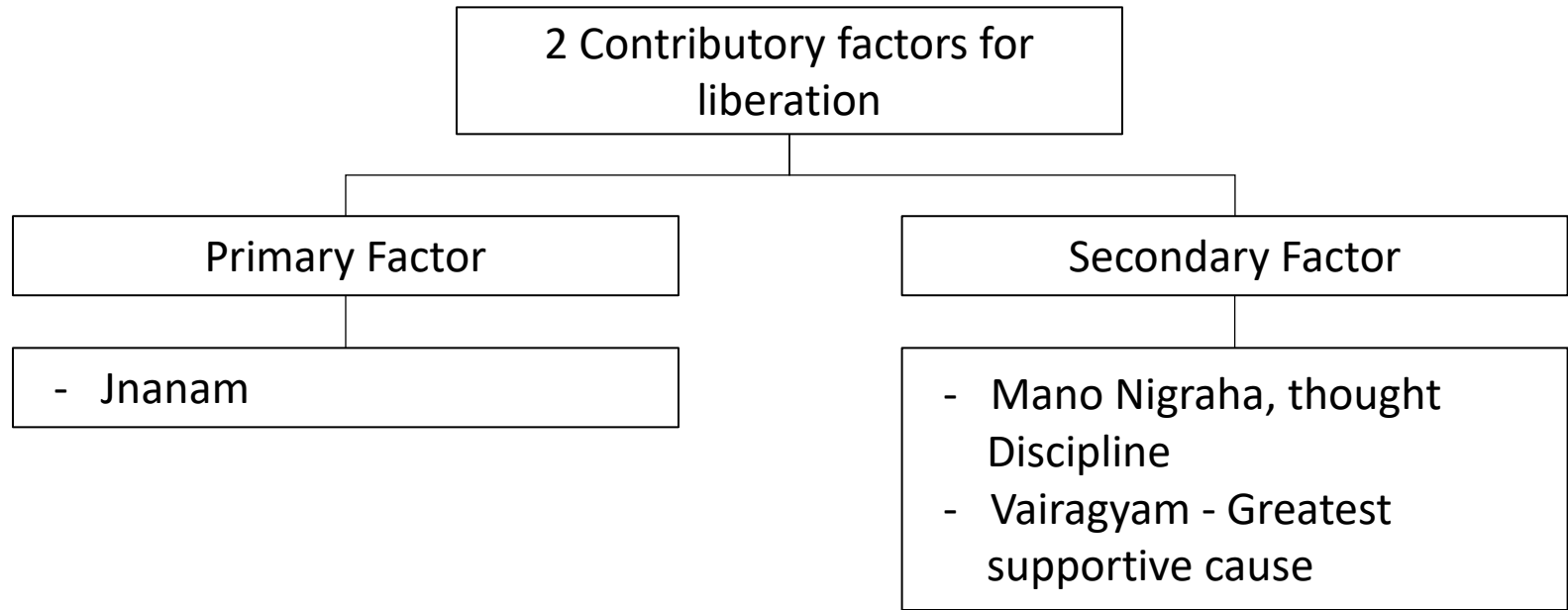
Desire is the soul of bondage and its destruction is said to be Liberation. By non-attachment to the world alone does one attain the constant bliss of the realisation of the Self.  
[Chapter 10 – Verse 4]

- Bandah - in terms of attachment / Trishna
- Jnanam - unsupported by Vairagyam = Jnani Samsari
- Jnanam - Supported by Vairagyam = Jivanmukta Jnani
- Happiness increases by increasing Vairagyam.



## Lecture 26

1) :



- We have only power to contribute not control.

### Anxiety / Stress / Ahamkara :

- Sick I / Arrested I / Hostage I / Distressed I...
- Then it is impossible to say Ahamkara is Mithya, because Ahamkara is sick / Heavy / Loaded.
- Can't negate body when it is sick.
- Light / Detached - Ahamkara required for Vedanta class.
- Greater Raaga / Dvesha - More difficult to say it is Mithya
  - Raaga makes Mithyatva Nischaya difficult
  - Vairagyam makes Mithyatva Nischaya Easier

## When Ahamkara is light it can be pushed away :

- Ahamkara Mithyatvam is required for Sakshi
- Satyatva Nischaya coup takes place by pushing out Ahamkara..
- **Throne of Mind occupied by Ahamkara now.**
- **When he is disposed, I - Sakshi Chaitanyam can claim**
- Ahamkara is hostage to Prarabdha
- As Sakshi alone I can say Chidananda Rupam Shivoham...
- Family future dependent on Prarabda - Karmanyeva Adhikarah...
- Attachment alone is Bondage...
- Detachment causes liberation
- Distressed Ahamkara should be distressed
- Therefore get both Jnanam and Vairagyam

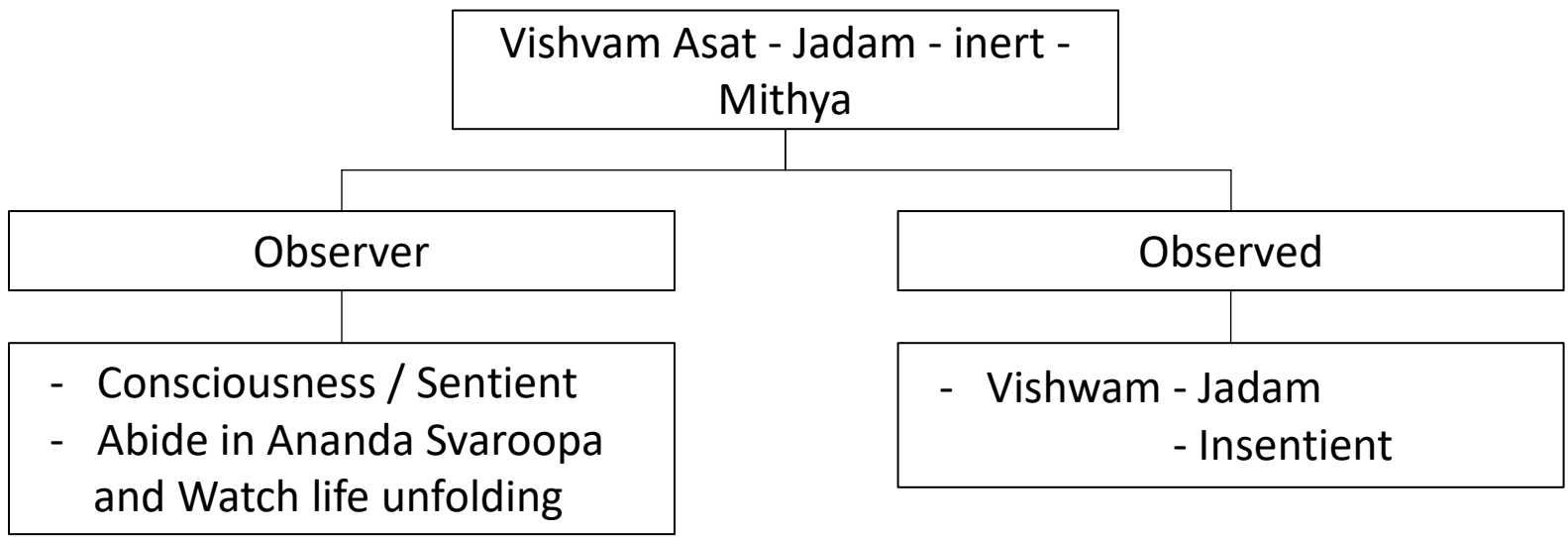
## Chapter 10 - Verse 5 :

त्वमेकश्चेतनः शुद्धो जडं विश्वमसत्तथा ।  
अविद्यापि न किञ्चित्सा का बुभुत्सा तथापि ते ॥५॥

*tvam-ekaś-cetanah śuddho jaḍam viśvam-asat-tathā,  
avidyāpi na kiñcit-sā kā bubhutsā tathāpi te. (5)*

You are the one, pure Intelligence. The universe is inert and unreal. Ignorance also is non-existent. What then can you yet desire to know? [Chapter 10 – Verse 5]

- You are without second - Free from observed Universe...



### What is cause of this universe?

- Ignorance / Maya
- Understand Mithya as Mithya - Don't probe

### Maya = Magical show :

- Don't be attached to knowledge of God

### Chapter 10 - Verse 6 :

राज्यं सुताः कलत्राणि शरीराणि सुखानि च ।  
संसक्तस्यापि नष्टानि तव जन्मनि जन्मनि ॥६॥

*rājyaṁ sutāḥ kalatrāṇi śarīrāṇi sukhāni ca,  
saṁsaktasyāpi naṣṭāni tava janmani janmani. (6)*

Kingdoms, sons, wives, bodies and pleasures have all been lost to you, life after life, even though you were attached to them. [Chapter 10 – Verse 6]

- **Experience of Maya - Unstoppable**

- Magic show

- Presents experiences

- Terrible / Neutral / Favourable - Anaadikala
- Allow the world to unfold, March past - You can't hold, I will go away...
- Body - Bhagawan gives for contributing, not for owning
- Innate desire of every Jiva “Freedom”

## Chapter 10 - Verse 7 :

अलमर्थेन कामेन सुकृतेनापि कर्मणा ।  
एभ्यः संसारकान्तारे न विश्रान्तमभून्मनः ॥७॥

*alam-arthena kāmena sukṛtenāpi karmaṇā,  
ebhyaḥ saṁsāra-kāntāre na viśrāntam-abhūn-manah. (7)*

Enough of wealth, desires and pious deeds! In the wilderness of the world, the mind did not find repose in these. [Chapter 10 – Verse 7]

- People and Possessions for security / Pleasure are Maya / Anatma / Arrival / Departure / Drishyam.
- Our body gives Punyam papa by attachments to them - No rest for mind.

## Chapter 10 - Verse 8 :

कृतं न कति जन्मानि कायेन मनसा गिरा ।  
दुःखमायासदं कर्म तदद्याप्युपरम्यताम् ॥८॥

*kṛtaṁ na kati janmāni kāyena manasā girā,  
duḥkham-āyāsadaṁ karma tad-adyāpy-uparamyatām. (8)*

For how many births have you not undertaken hard and painful work with your body, mind and speech? Hence, cease them, at least today! [Chapter 10 – Verse 8]

- Instead of struggling to control Anatma - Abide in Atma
- Actions done by Body (Actions) / Mind (Thoughts) / Mouth (Words)
- Don't master Anatma - Abide in Atma
- Mano Jayaha instead of Loka Jayaha
- “Falsify Ahamkara” = Nitya Phala Prapti

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# **CHAPTER 11**

## **SELF AS PURE INTELLIGENCE**

**8 Verses**

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## Lecture 27

### 1) Chapter 9 :

- Vairagyam must go with Jnanam
- if benefit of Vedanta is lacking it is because of lack of Ideal mental condition = Vairagya atmosphere.

### 2) Vairagya :

- Healthy attitude / Mature attitude - towards world - Neither Raaga / Dvesha
- We only confront Anatma never Atma

### Therefore get healthy attitude of world - important :

- Objective appreciation of Anatma - without subjectivity / Coloration of Raaga / Dvesha.

### 3) We look at world w.r.t. our body :

- Once I identify with body, I become part of world and can't look at world objectively.
- My business / Family / Body / Mind is part of world
- Stand as Atma - Sakshi - See nature of world as Sakshi and appreciate world...

### Chapter 11 - Verse 1 :

अष्टावक्र उवाच  
भावाभावविकारश्च स्वभावादिति निश्चयी ।  
निर्विकारो गतक्लेशः सुखेनैवोपशाम्यति ॥१॥

*aṣṭāvakra uvāca*  
*bhāvābhāva-vikāraśca svabhāvād-iti niścayī,*  
*nirvikāro gata-kleśaḥ sukhenaivopasāmyati. (1)*

Astavakra said : He who has understood with certitude that change in the form of existence and destruction is inherent in things, he becomes unperturbed and free from pains and easily finds his peace. [Chapter 11 – Verse 1]

## Nature of World :

- Constant appearance and disappearance (Svabava) Micro (Appears fair) and Macro level (Appears Slow)
- Svabava nature of Anatma world - Eternally is there
- Manifest / Unmanifest / Manifest

## Gita - Chapter 2 :

अव्यक्तादीनि भूतानि  
व्यक्तमध्यानि भारत ।  
अव्यक्तनिधनान्येव  
तत्र का परिदेवना ॥ २-२८ ॥

avyaktādīni bhūtāni  
vyaktamadhyāni bhārata ।  
avyaktanidhanānyēva  
tatra kā paridēvanā || 2-28 ||

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about?[Chapter 2 - Verse 28]

- Mind without pain can say - I am Ananda Atma
- **Reacting mind can't claim - Ananda Atma Svarupa...**
- Events governed by laws of Lord...
- Bhagawan decides every event in universe, totality has control, individual can contribute.
- Nir-asha - No expectation therefore no worry.



### **Lesson 1 :**

- Things will come and go, unstoppable

### **Lesson 2 :**

- I am contributor not controller
- Worry can't change what is going to come in future...
- Worry will spoil today - Present, therefore why worry!

Love	Worry
- Contribute to their future	- Controls their future - Drinking Cola and forgetting to enjoy!

### **Lesson 3 :**

- Today I wont worry about future

### **Lesson 4 :**

- Count Blessings and Drop worry.

## Lecture 28

1) :

### Meditation

- Reinforce Chaitanya Svaroopam

- I am not body
- I am higher order of reality
- Can't have relationship with lower order
- Sharira / Prapancha Trayam like Swapna - Therefore can't worry

- I am Nitya Mukta - Asanga Sakshi - No Raaga / Dvesha - Lower Order

- **Wise lives in Present not Past / Future - without worry reacting to events.**

Chapter 11 - Verse 7 :

आब्रह्मस्तम्बपर्यन्तमहमेवेति निश्चयी ।  
निर्विकल्पः शुचिः शान्तः प्राप्ताप्राप्तविनिर्मुक्तः ॥७॥

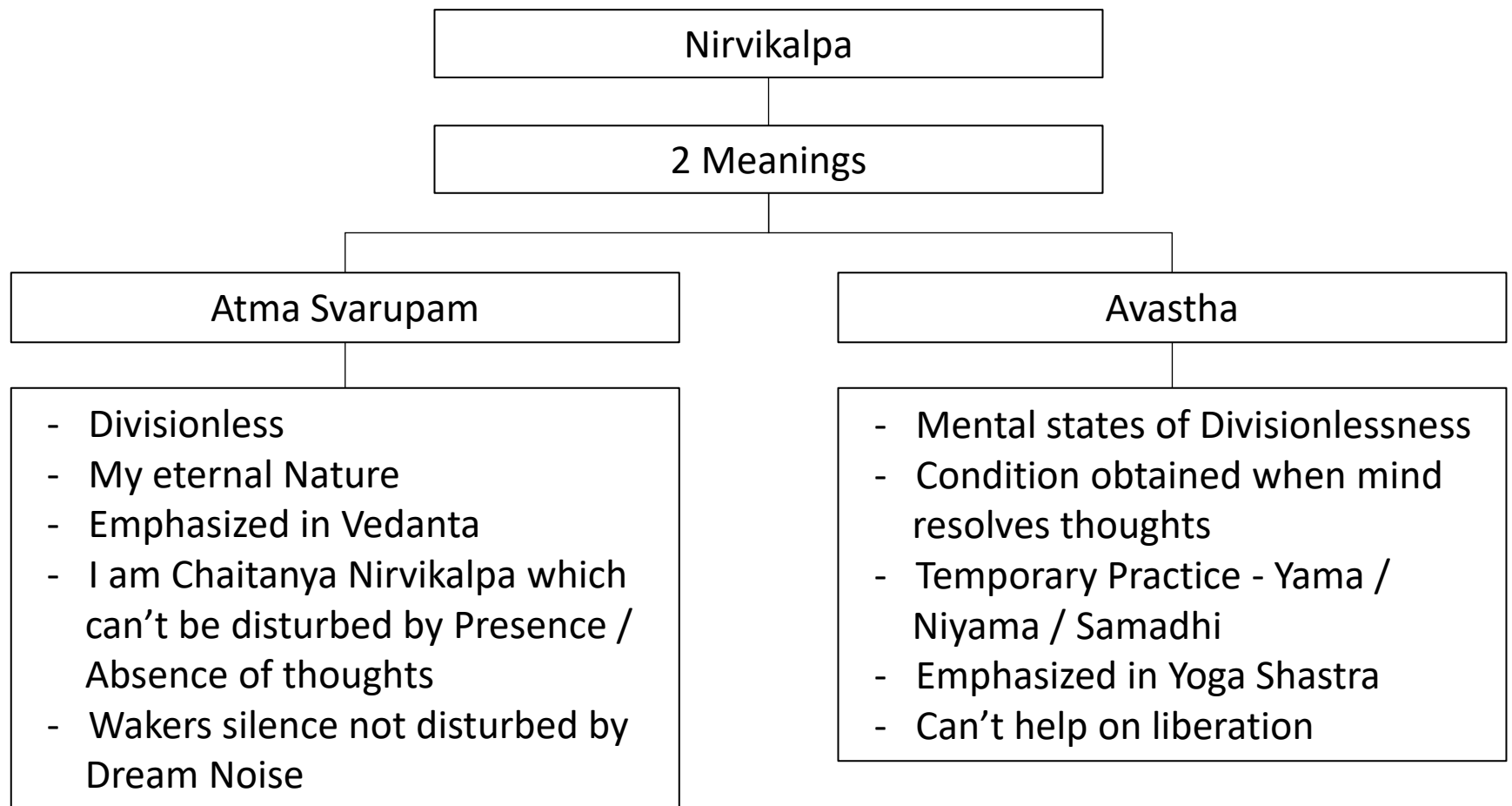
*ābrahma-stamba-paryantam-ahameveti niścayī,  
nirvikalpaḥ śuciḥ śāntaḥ prāptāprāpta-vinirvṛtaḥ. (7)*

I am indeed in everything from the Creator down to a tuft of grass - he who has understood this with certitude becomes free from all thought oscillations; pure and serene, he withdraws from what is attained and what is not attained. [Chapter 11 – Verse 7]

- No Universe separate from me
- I alone appear as creator and Created Nama Rupa
- **Karya - Karana Prapancha is my own appearance - Like Swapna**
- Mind itself appears as Desha / Kala / Prapancha in Swapna.
- **No Swapna Prapancha separate from me the observer of Swapna**

**Therefore world can't threaten me, is advantage :**

- My own reflection can't threaten me
- Because it doesn't exist separate from me
- It doesn't desire anything
- Everything, Non-different from me - Nothing other than me Chaitanyam.
- No 2<sup>nd</sup> Thing to count as No. 2 - Mirror / image



• **Atma's silence can never be disturbed by waker's mental noise**

- Jnani claims this Nirvikalpa Swarupam
- Ever pure - No 2<sup>nd</sup> Thing, to contaminate me
- I am ever Shanta in spite of thoughts - Vritti practiced in Nididhyasanam!!
- Ever relaxed in Arrival / Non-arrival of things / Objects / People / Experiences!!

## Gita - Chapter 4 :

यदृच्छालाभसन्तुष्टः  
द्वन्द्वातीतो विमत्सरः ।  
समः सिद्धावसिद्धौ च  
कृत्वापि न निबध्यते ॥ ४-२२ ॥

yadṛcchālābhasantuṣṭaḥ  
dvandvātītō vimatsaraḥ |  
samaḥ siddhāvasiddhau ca  
kṛtvā'pi na nibadhyatē ||4-22||

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting he is not bound. [Chapter 4 – Verse 22]

- Mind quietene when I claim Shanti at Atma level
- Focus on Quititude of Atma...
- Manas Shanti is Mithya - Atma has no relationship including with mind
- Therefore Doesn't look forward to Manas Shanti...

## Chapter 11 - Verse 8 :

नानाश्चर्यमिदं विश्वं न किञ्चिदिति निश्चयी ।  
निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥८॥

*nānāścaryam-idaṁ viśvaṁ na kiñcid-iti niścayī,  
nirvāsanaḥ sphūrtimātro na kiñcid-iva śāmyati. (8)*

He who has understood with certitude that this manifold and marvellous universe is nothing (unreal), becomes desireless pure Intelligence. he finds peace, as if nothing exists. [Chapter 11 – Verse 8]

- Nama / Rupa - Mithya - Non-different from me, not Burden on me.

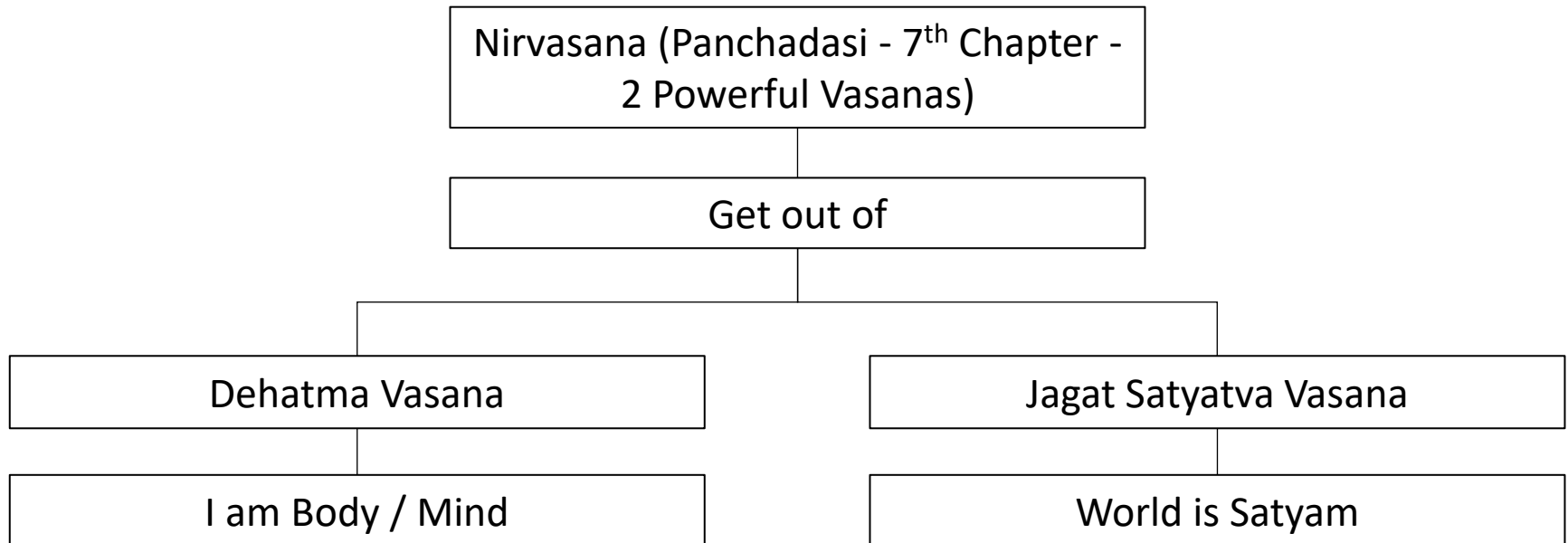
- Ornament not Baram on gold - Bangle exists only in form of Nama and Rupa
- World not Baram to me, Atma - I am, only substance
- Scientifically can't prove body is there...
- What is behind is screen of consciousness - Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।  
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;  
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [1 - 3 - 15]

- Have this conviction intellectually first, from Sravanam / Mananam
- Train mind by 'Nididhyasanam' to remain in this conviction.



- Reactions - impulsive / Thoughtless / From subconscious mind from Vasanas.
- Subconscious mind loaded with Vasanas
- Nirvasana Bava = Vasana Kshayaha...
- Consciousness separate entity by itself, not part / Product / Property of body / World / Matter.

### **Jnani :**

- world experienced - Mithya, as good as Non-existent / Unreal
- Fake 1000 Rupees / Being there not there
- Therefore mental condition = Shantayati - Calm
- Therefore be focused on Atma Shanti - Manas Shanti is byproduct.

### **Chapter 11 :**

- Ahamkara - Duty changes, never ends
  - Status is Vesham will never go away as it is Prarabda Phala
  - Conditions / Avastas, not permanent
- Therefore remain as Sakshi - unaffected Swaroopam.

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# **CHAPTER 12**

## **HOW TO ABIDE IN THE SELF**

**8 Verses**

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## Chapter 12 - Verse 1 :

जनक उवाच

कायकृत्यासहः पूर्वं ततो वाग्विस्तरासहः ।

अथ चिन्तासहस्तस्मादेवमेवाहमास्थितः ॥१॥

*janaka uvāca*

*kāya-kṛtyāsahaḥ pūrvam tato vāg-vistarāsahaḥ,*

*atha cintāsahas-tasmād-evame-vāham-āsthitaḥ. (1)*

Janaka said : I became intolerant first of physical action, then of extensive speech and then of thought. Thus do I, therefore, abide in myself. [Chapter 12 – Verse 1]

### 1) I have attained wisdom - 4 Veshams - 4 Ashramas - 4 Duties :

- Understand teaching both from Ahamkara and Atma point of view.
- I don't meditate, because all Anatma is Mithya.
- After transacting, I don't crave for more - No Raaga / Dvesha, no weakness for them? If hooked I have to Draft the mind.

#### • **Raaga / Dvesha alone takes mind as Hostage**

- I have no Vikshepa problem and No focused requirement, therefore no 'Meditation' required

#### • **I can never control others sorrows - I can do duty to them.**

- I Claim my Ananda Swarupam after doing duty.

## Lecture 30

### Chapter 12 - Verse 1 :

जनक उवाच

कायकृत्यासहः पूर्वं ततो वाग्विस्तरासहः ।  
अथ चिन्तासहस्तस्मादेवमेवाहमास्थितः ॥१॥

*janaka uvāca*

*kāya-kṛtyāsahaḥ pūrvam tato vāg-vistarāsahaḥ,  
atha cintāsahas-tasmād-evamevāham-āsthitaḥ. (1)*

Janaka said : I became intolerant first of physical action, then of extensive speech and then of thought. Thus do I, therefore, abide in myself. [Chapter 12 – Verse 1]

#### Liberation

##### Primary

- Nitya Mukti
- Atma Svarupa instant liberation
- Claim liberation today, not after Brahma Sutra
- Practice 'Meditation' as Siddha ever tree Atma
- This alone gives peace of mind
- Absolute renunciation
- I am Non-dual, no end, entity
- I have nothing to loose
- Renunciation preceded by Ownership, give up idea of ownership and renunciation

##### Secondary (Gana Mukti / Apaurusheya)

- Mind based liberation
- Vyavaharika Drishti, relative Liberation
- Improvement of mind by Viveka / Sadhana Chatushtaya Sampatti / Vairagyam / Mumukshutvam, Mind is reformed
- I am not mind which always has Vasana problem (Onion) Thoughts ever distractions
- Karma Janya Sanyasa
- All Possessions belong to Ishvara / Totality / Macrocosm
- I have no Claim over my body
- Organs loose faculty in old age

Chapter 12 - Verse 2 :

प्रीत्यभावेन शब्दादेरदृश्यत्वेन चात्मनः ।  
विक्षेपैकाग्रहृदय एवमेवाहमास्थितः ॥२॥

*prītyabhāvena śabdāder-adṛśyatvena cātmanah,  
vikṣepaikāgra-hṛdaya evam-evāham-āsthitaḥ. (2)*

Having no satisfaction (attachment) in sound and the other sense objects and the Self being no object of perception, I have my mind freed from distractions and rendered single pointed. Thus do I, therefore, abide in myself. [Chapter 12 – Verse 2]

- Don't worry about imaginary loss of Money / Faculties / People business.

Chapter 12 - Verse 3 :

समाध्यासादिविक्षिप्तौ व्यवहारः समाधये ।  
एवं विलोक्य नियममेवमेवाहमास्थितः ॥३॥

*samādhyās-ādi-vikṣiptau vyavahāraḥ samādhaye,  
evam vilokya niyamam-evam-evāham-āsthitaḥ. (3)*

An effort has to be made for samadhi (for concentration) only when there is distraction of the mind due to one's own superimpositions. Seeing this to be the rule, thus do I, therefore, abide in myself. [Chapter 12 – Verse 3]

Jnani :

- Actions belong to Vesham of Body / Roles, Doesn't keep in mind in green Room of Meditation, Prakirti Kriya Manane...
- Actor who takes Roles as Real I = Moodaha

## Mamakara proportional to worry : Chapter 12 - Verse 4 :

हेयोपादेयविरहादेवं हर्षविषादयोः ।  
अभावादद्य हे ब्रह्मन्नेवमेवाहमास्थितः ॥४॥

*heyopādeya-virahād-evam harṣa-viṣādayoḥ,  
abhāvād-adya he brahmannevam-evāham-āsthitaḥ. (4)*

Finding nothing as acceptable and nothing as rejectable and having neither joy nor sorrow, "O Brahman!" thus do I, therefore, now abide in myself. [Chapter 12 – Verse 4]

- Anyone obsessed with Karma and renunciation of Karma is ignorant.
- He has Idea he is Karta - Atma Akarta
- Hereafter renouncing Karma - Idea wrong.

### Chapter 12 - Verse 4 :

हेयोपादेयविरहादेवं हर्षविषादयोः ।  
अभावादद्य हे ब्रह्मन्नेवमेवाहमास्थितः ॥४॥

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abhāvād-adya he brahmannevam-evāham-āsthitaḥ. (4)*

Finding nothing as acceptable and nothing as rejectable and having neither joy nor sorrow, "O Brahman!" thus do I, therefore, now abide in myself. [Chapter 12 – Verse 4]

- Abide in Atma free from conditionings Varna / Ashrama (Mind)
- Raaga / Dvesha / No Association with Karma.

### Chapter 12 - Verse 5 :

आश्रमानाश्रमं ध्यानं चित्तस्वीकृतवर्जनम् ।  
विकल्पं मम वीक्ष्यैतैरेवमेवाहमास्थितः ॥५॥

*āśramānāśramam dhyānam citta-svīkṛta-varjanam,  
vikalpaṁ mama vīkṣyaitairevam-evāham-āsthitaḥ. (5)*

A particular stage of life, or negation of it, meditation, control of mental functions (mind) recognising these as cause of distractions in me, thus do I, indeed, abide in myself. [Chapter 12 – Verse 5]

- At body level, play role of Karta / Bhokta / Pramata, should not create Pre-occupation of mind.

**• If I attach reality to roles, it causes Pre-occupation of Mind**

- Worry means - Adhyasa is operative.

## Why I have no Raaga / Dvesha?

- See no profit / Loss - Don't process losable objects, therefore no worry.

### Chapter 12 - Verse 6 :

कर्मानुष्ठानमज्ञानाद्यथैवोपरमस्तथा ।  
बुद्ध्वा सम्यगिदं तत्त्वमेवमेवाहमास्थितः ॥६॥

*karmānuṣṭhānam-ajñānādyathai voparamas-tathā,  
buddhvā samyag-idam tattvam-evam-evāham-āsthitaḥ. (6)*

Abstention from action is as much the outcome of ignorance as the undertaking of action. Knowing this truth fully well, thus do I, indeed, abide in myself. [Chapter 12 – Verse 6]

- Not attached to action / In Action
- **Incompleteness, created in Mind, Whips Person to activity.**

### Gita - Chapter 12 :

अद्वेष्टा सर्वभूतानां  
मैत्रः करुण एव च ।  
निर्ममो निरहङ्कारः  
समदुःखसुखः क्षमी ॥१२-१३॥

*advēṣṭā sarvabhūtānām  
maitraḥ karuṇa ēva ca |  
nirmamō nirahaṅkāraḥ  
samaduḥkhasukhaḥ kṣamī || 12 - 13 ||*

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

## Chapter 12 - Verse 7 :

अचिन्त्यं चिन्त्यमानोऽपि चिन्तारूपं भजत्यसौ ।  
त्यक्त्वा तद्भावनं तस्मादेवमेवाहमास्थितः ॥७॥

*acintyaṁ cintyamāno'pi cintārūpaṁ bhajatyasau,  
tyaktvā tadbhāvanaṁ tasmād-evam-evāham-āsthitaḥ. (7)*

Thinking on the unthinkable One, one resorts only to a form of (one's own) thought. Therefore, giving up that thought, thus do I, indeed, abide in myself. [Chapter 12 – Verse 7]

- No Rule for happiness / Unhappiness - in Relative Plane - Anirvachaniya....

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# **CHAPTER 15**

## **BRAHMAN - THE ABSOLUTE REALITY**

**20 Verses**

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### 1) Wisdom of Vedanta :

- Freedom from Ahamkara / Mamakara

### Gita - Chapter 12 :

अद्वेष्टा सर्वभूतानां  
मैत्रः करुण एव च।  
निर्ममो निरहङ्कारः  
समदुःखसुखः क्षमी ॥ १२-१३ ॥

advēṣṭā sarvabhūtānām  
maitraḥ karuṇa ēva ca |  
nirmamō nirahaṅkāraḥ  
samaduḥkhasukhaḥ kṣamī || 12 - 13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- **Once Ahamkara comes, anything associated with Aham is called Mamakara - My possessions...**

Cause of Samsara

- Aham-Kara in body
- Deha Abhimana

- Mamakara in family
- Bahya Abhimana

2) :

Event	News
<ul style="list-style-type: none"><li>- Has Mamakara</li><li>- Stays long in Mind</li><li>- Have Anxiety / Fear in Mind</li></ul>	<ul style="list-style-type: none"><li>- No Mamakara</li><li>- Appears and Disappears in Mind</li><li>- Have sympathy / no Fear in Mind</li></ul>

3) No Worry = Jeevan Mukti in Mind

## Chapter 15 :

- Janaka Acquires teaching

## Chapter 15 - Verse 1 :

अष्टावक्र उवाच

यथातथोपदेशेन कृतार्थः सत्त्वबुद्धिमान् ।  
आजीवमपि जिज्ञासुः परस्तत्र विमुह्यति ॥१॥

*aṣṭāvakra uvāca*

*yathā-tathopadeśena kṛtārthaḥ sattva-buddhimān,  
ājīvam-api jijñāsuḥ parastatra vimuhyati. (1)*

Astavakra said : A person of pure Intelligence realises the Self even by instruction casually imparted. A man of impure intellect is confused in trying to realise the Self, even after enquiring throughout his life. [Chapter 15 – Verse 1]

- Prepared person gets benefit of Vedanta (Reduced Aham / Mama)
- If identification strong - Kamya Karma more
- Unprepared - has no benefit, Knowledge in mind as information
- Vedanta and worry both continue!
- Problem : Lack of preparation - Aham / Mama Thyaga not handled.

## Chapter 15 - Verse 2 :

मोक्षो विषयवैरस्य बन्धो वैषयिको रसः ।  
एतावदेव विज्ञानं यथेच्छसि तथा कुरु ॥२॥

*mokṣo viṣaya-vairasyaṁ bandho vaiṣayiko rasaḥ,  
etāvad-eva vijñānaṁ yathecchasi tathā kuru. (2)*

Distaste for sense objects is Liberation; passion for sense objects is bondage. Such indeed is Knowledge. Now you do as you please. [Chapter 15 – Verse 2]

- Strong ownership w.r.t. Body / Mind / Property / Expresses as Raaga / Dvesha / Expectation.
- Choose Raaga / Dvesha as Karta not as Bokta
- While experiencing Prarabda - Karma Phalam - No choice, will tend to reject certain experiences - Must go through Prarabdha...
- Raaga / Dvesha w.r.t. Bokta / Objects / Persons / Situations = Bandaha can't avoid.
- Opposite of reduction of FIR = Calm / Cheerful / Courageous mind is Jeevan Mukti.
- Aham Brahmasmi should be converted into Raaga / Dvesha renunciation as Bokta?
- What experience comes - Don't judge / Resist / Get Disturbed
- Longevity of body depends on Prarabdha karma, not utility of body.
- Bokta should not resist Prarabdha...

### Chapter 15 - Verse 3 :

वाग्मिप्राज्ञमहोद्योगं जनं मूकजडालसम् ।  
करोति तत्त्वबोधोऽयमतस्त्यक्तो बुभुक्षुभिः ॥३॥

*vāgmi-prājña-mahodyogaṁ janam mūka-jadālasam,  
karoti tattva-bodho'yam-atastyakto bubhukṣubhiḥ. (3)*

This knowledge of the Truth makes an eloquent, wise and active person, mute, inert and passive. Therefore, it is shunned by those who wish to enjoy (the world).[Chapter 15 – Verse 3]

- Talkative becomes dumb / Mind, converted to Jadam.
- Misconception - That improved setup gives happiness gone / No more active.

### Chinmaya :

- You can't change the world - Do for your own spiritual growth
- **I Create sorrow / Happiness within myself / World not source of joy / Sorrow.**

Misunderstood I	Understood I
- Cause of sorrow	- Cause of Joy - Embodiment of Ananda

- Prestige Soap Bubble can be Pierced easily.

### Chapter 15 - Verse 4 :

न त्वं देहो न ते देहो भोक्ता कर्ता न वा भवान् ।  
चिद्रूपोऽसि सदा साक्षी निरपेक्षः सुखं चर ॥४॥

*na tvaṁ deho na te deho bhoktā kartā na vā bhavān,  
cidrūpo'si sadā sākṣī nirapekṣaḥ sukhaṁ cara. (4)*

You are not the body, nor is the body yours. You are neither the 'doer' nor the 'enjoyer'. You are Consciousness itself, the eternal, indifferent witness. You go about happily.

[Chapter 15 – Verse 4]

## In 'Meditation' :

- Look at body as part of God's creation
- In Meditation : Take body out of 'I'
- **Put body in the world / Include in world of objects**
- **I - Free from body - Stands alone as Sakshi / Witness**
- Worry about Body / Mind, will increase Mamakara Abhimana.
- Refuse to worry about Body / Mind, you are not Body / Mind, you are observer (Dehi)

## Gita :

देही नित्यमवध्योऽयं  
देहे सर्वस्य भारत ।  
तस्मात्सर्वाणि भूतानि  
न त्वं शोचितुमर्हसि ॥ २-३० ॥

dēhī nityam avadhyō'yaṃ  
dēhē sarvasya bhārata |  
tasmāt sarvāṇi bhūtāni  
na tvaṃ śōcitum arhasi || 2-30 ||

This – the Indweller in the body of everyone is ever indestructible, O Bharata; and, therefore, you should not grieve for any creature.[Chapter 2 - Verse 30]

## Lecture 34

### 1) Journey of Body :

- Determined by law of Karma
- Mind also creation of Bhagavan - Goes through laws of Karma / Vasanas
- **I can't decide how long this Mind has to remain in this body.**

### 2) How Aham / Mama Disappears : Karma Yoga : 1<sup>st</sup> Aid Bhakti :

- a) Body - Mind / Family belongs to Lord
  - Don't have 'I' in body and mind in family
- b) Tan Man - Sab Kuch Tera
- c) Body and Mind = Anatma
  - **Individual Anatma belongs to totality**
  - **Totality belongs to Ishvara - Cosmic being... All incidents happen in Lord**
- d) Discover Atma, Asanga Chaitanyam, which has no connection with Body / Mind / Family
  - Raise level of 'I' to Asanga Atma...

### Jnana Yoga : Ultimate solution :

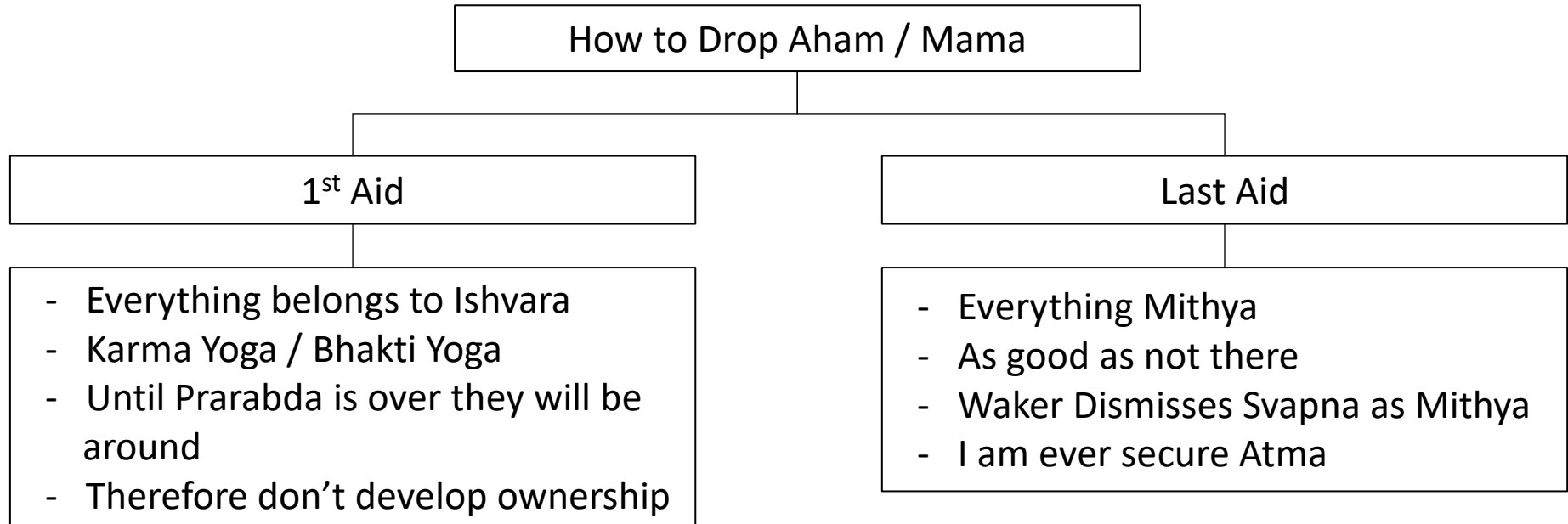
- I am 'in' the (News) Family, not 'of' the (Event) family
- Everything Mithya
- Event falls within area of Aham / Mama
- Look at Body and family without Aham and Mama...

## For Jnani :

- Aham / mama Absent in waking

## Indication of Worry :

- Mind is Pre-occupied



- **Sense objects are Robbers of peace of Mind... By creating Raaga / Dvesha... Likes / Dislikes**
- Raaga / Dvesha create worry by Arrival / Departure
- I Empower objects to disturb me by developing Raaga / Dvesha - Power, not intrinsic in objects.
- Vishaya = Empowered object of likes or dislikes
- Padartha = Objects

- Body / Mind also Padartha, for jnani not Vishaya
- Therefore renounced - No Shastra Vasana also (No Loka / Vasana)
- Jnanam and ignorance both Mithya / Belongs to Pramata knower (Useful to remove ignorance)
- Atma not Pramata - Knower - Therefore free from Aham / Mama
- Don't get freedom - When I know my higher nature
- Understand - There was no bondage to get freedom

#### Chapter 15 - Verse 4 :

न त्वं देहो न ते देहो भोक्ता कर्ता न वा भवान् ।  
चिद्रूपोऽसि सदा साक्षी निरपेक्षः सुखं चर ॥४॥

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cidrūpo'si sadā sākṣī nirapekṣaḥ sukhaṁ cara. (4)*

You are not the body, nor is the body yours. You are neither the 'doer' nor the 'enjoyer'. You are Consciousness itself, the eternal, indifferent witness. You go about happily.  
[Chapter 15 – Verse 4]

- Sarva Sankalpa Sanyasi
- No Goals to Achiever.... Therefore no means required.



### Chapter 15 - Verse 4 :

न त्वं देहो न ते देहो भोक्ता कर्ता न वा भवान् ।  
चिद्रूपोऽसि सदा साक्षी निरपेक्षः सुखं चर ॥४॥

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[Chapter 15 – Verse 4]

- I am Chid Rupa - Sada Sakshi - Asanga... Nature of awareness of everything including Body / Mind.
- Directly witness Body / Mind and through Body / Mind - witness world - All three witnessed by me
- Drishyam - Object of witness
- Through 'Sravanam' I know Sakshi Rupam.

### Corollaries :

#### 1) Body not me or Mine, because Sakshi is Asangah :

- Not having possession or relation with anything like akasha.
- Body belongs to Universe and Lord - Birth / Death as per the laws of Punya papa - Adhrishtam.

#### 2) Body governed by past Karma which fructify as Prarabdha.

## Future :

- Jurisdiction of God
- Present - Jiva therefore as per Karma (Therefore why dwell on future)

## Worry :

- Chronic habit of Jiva
- Validates Deha Abhimana
- Abhimana presents as Punarapi Jananam

## Chapter 15 - Verse 5 :

रागद्वेषौ मनोधर्मौ न मनस्ते कदाचन ।

निर्विकल्पोऽसि बोधात्मा निर्विकारः सुखं चर ॥५॥

*rāga-dveṣau mano-dharmau na manaste kadācana,  
nirvikalpo'si bodhātmā nirvikāraḥ sukhaṁ cara. (5)*

Passions and aversions are the qualities of the mind. The mind is never yours. You are Intelligence itself free from all fluctuations and changeless. You go about happily.  
[Chapter 15 – Verse 5]

- Condition of Mind also object, Drishyam!
- Clear object to Atma
- I See mind - Through mind - See world
- Mind / Objects - Not me / Mine
- Mind created out of Karana Shariram, as per law of Karma
- It is mind which takes up another body!

## You are not mind :

- Mind belongs to Lord - Traits and Likes and Dislikes (Dharmas of mind)
- Individuality of Mind = Likes and Dislikes - Raaga / Dvesha
- Mind governed by unknown infinite laws - Kashayam

## Asparsha Yoga - 'Gauda' :

- Arrival of worry comes from Vasanas not under my control
- Perpetuation of worry is dependent on my support.

## Chapter 15 - Verse 6 :

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।  
विज्ञाय निरहंकारो निर्ममस्त्वं सुखी भव ॥६॥

*sarva-bhūteṣu cātmanāṁ sarva-bhūtāni cātmani,  
vijñāya nirahaṅkāro nirmamas-tvaṁ sukhī bhava. (6)*

Realising the Self in all beings and all beings in the Self, free from "I-ness" and free from "mine-ness", May you be happy. [Chapter 15 – Verse 6]

## Claim Atma / I - Chaitanyam in all beings :

- All pervasiveness - Matter of knowing not experience
- In space like 'Consciousness', millions of bodies come and go, Rituals can't Stop process of Prarabdha.
- Nirmama and Nirahamkara - Together called Ahamkara / Abhimana
- Drop ownership of Body / Mind - Surrender to Bhagawan.
- **Abhimana expresses as worry.**

## Chapter 15 - Verse 7 :

विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे ।  
तत्त्वमेव न सन्देहश्चिन्मूर्ते विज्वरो भव ॥७॥

*viśvaṁ sphurati yatredaṁ taraṅgā iva sāgare,  
tat-tvam-eva na sandehaścinmūrte vijvaro bhava. (7)*

O you, pure Intelligence! In you the universe manifests itself like waves in the ocean. Be you free from the fever of the mind. [Chapter 15 – Verse 7]

## Space and Consciousness :

- All pervading / Indivisible / All Accommodating / Uncontaminated / Undelaying / Unperishable / Worry = Mental Jvaram.

## Chapter 15 - Verse 8 :

श्रद्धस्व तात श्रद्धस्व नात्र मोहं कुरुष्व भोः ।  
ज्ञानस्वरूपो भगवानात्मा त्वं प्रकृते परः ॥८॥

*śraddhasva tāta śraddhasva nātra moham kuruṣva bhoḥ,  
jñāna-svarūpo bhagavān-ātmā tvam prakṛte paraḥ. (8)*

Have faith, my son, have faith! Have no delusion about this! You are Knowledge itself. You are the Lord. You are the Self. You are beyond nature. [Chapter 15 – Verse 8]

- Give up worry - Through 'Nididhyasanam'  
Abhimana - Through 'Mananam'

## **Only when Body / Mind :**

- Part of objective world, then ownership will go, Responsibility becomes Bhagawan's
- Srishti / Sthithi / Laya - Karta
- Then worry will go
- Then Atma - Bhagawan, Aikyam revealed
- Beyond Prakriti - Matter

## Lecture 36

### 1) I am Atma :

- Purusha Kshetrajna, nature of observing awareness / Everything I experience, is Anatma / Prakirti / Kshetram
- Paraha = Different from observed, Prakirti

### 2) Chapter 15 - Verse 9 :

गुणैः संवेष्टितो देहस्तिष्ठत्यायाति याति च ।  
आत्मा न गन्ता नागन्ता किमेनमनुशोचसि ॥९॥

*guṇaiḥ saṁveṣṭito dehas-tiṣṭhatyāyāti yāti ca,  
ātmā na gantā nāgantā kim-enam-anuśocasi. (9)*

The body composed of the constituents of nature, comes, stays and goes away. The Self neither comes nor goes. Why, then, do you mourn over it? [Chapter 15 – Verse 9]

### Prakirti = 3 Changing Gunas :

- Event is in form of Change - Changing Prakirti
- Every law has Brighter / Darker side
- When going through, Dark side of law, think of brighter side of same law, that we enjoyed.

### Law of Nature :

- Brings Body to existence / Takes away youth / Old age (Practice Prathipaksha Bavana and have peace of mind)

## Chapter 15 - Verse 9 :

गुणैः संवेष्टितो देहस्तिष्ठत्यायाति याति च ।  
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The body composed of the constituents of nature, comes, stays and goes away. The Self neither comes nor goes. Why, then, do you mourn over it? [Chapter 15 – Verse 9]

- Body surrounded by Guna, part of Prakriti...
- Atma level - No laws / No birth / Growth / Disease, death
- Prathipaksha Bavana to confront Prakriti
- if not identified with body - No worry of old age
- Worry can't be avoided if I had physical enjoyments

### Every sense Pleasure :

- Purchase of worry / Price I pay!!
- If you don't identify - Don't purchase...

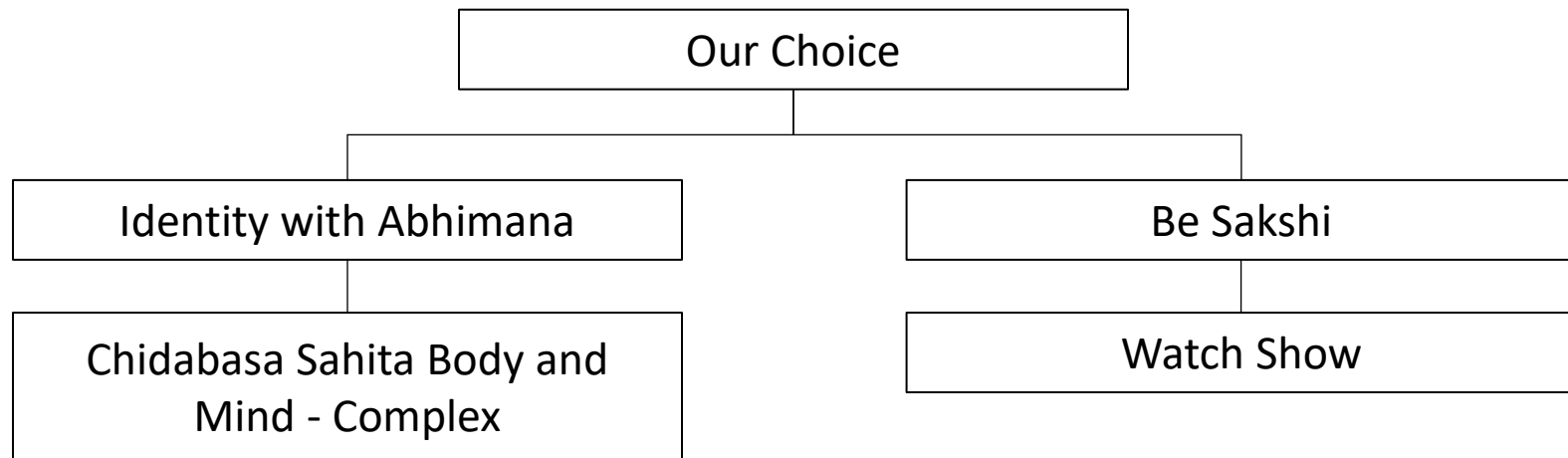
## Chapter 15 - Verse 10 :

देहस्तिष्ठतु कल्पान्तं गच्छत्वद्यैव वा पुनः ।  
क्व वृद्धिः क्व च वा हानिस्तव चिन्मात्ररूपिणः ॥१०॥

*dehas-tiṣṭhatu kalpāntaṁ gacchatvadyaiva vā punaḥ,  
kva vṛddhiḥ kva ca vā hānistava cinmātra-rūpiṇaḥ. (10)*

Let the body last to the end of the cycle (kalpa) or let it go just today itself? Where is there any increase or decrease in you, who are pure Intelligence? [Chapter 15 – Verse 10]

- Having Abhimana = Having identification
- No Abhimana - Millions of body comes and goes in galaxies
- Creation is Svabava of Prakriti
- Universe ever manifesting and Unmanifesting.



- Mind continues to worry - Natural law.

### Chapter 15 - Verse 11 :

त्वय्यनन्तमहाम्भोधौ विश्ववीचिः स्वभावतः ।  
उदेतु वास्तमायातु न ते वृद्धिर्न वा क्षतिः ॥११॥

*tvayyananta-mahāmbhodhau viśvavīciḥ svabhāvataḥ,  
udetu vāstam-āyātu na te vṛddhirna vā kṣatiḥ. (11)*

In you, who are the infinite ocean (of Consciousness), let the waves of the universe spontaneously rise and disappear. There can be no gain or loss to you. [Chapter 15 – Verse 11]

- No increase / Decrease in ocean, because of decrease / Increase in waves
- No increase / Decrease in Consciousness, because of decrease / Increase in bodies.
- When waves subside -Ocean same.



## Chapter 15 - Verse 12 :

तात चिन्मात्ररूपोऽसि न ते भिन्नमिदं जगत् ।  
अतः कस्य कथं कुत्र हेयोपादेयकल्पना ॥१२॥

*tāta cinmāt-rarūpo'si na te bhinnam-idam jagat,  
ataḥ kasya katham kutra heyopādeya-kalpanā. (12)*

O Son! You are pure Intelligence itself. This universe is nothing different from you. Therefore, how, where and whose can be the ideas of acceptance and rejection? [Chapter 15 – Verse 12]

- Highest principle of Vedanta
- **Manifest and manifest Universe doesn't exist separate from you...**
- **Like dream Universe not separate from you the observer - waker**
  - Ocean - wave, not away from water
  - World - Not away, from you 'Consciousness'
- Raise level and see from level of Chin Matra and see Universe not separate from you
- Therefore no question of acquiring Losing / w.r.t. 2 waves coming together and separating.
- Father / Son - 2 waves in ocean 'Consciousness' / Water
- Content = Consciousness
- Content = Water
- Wave has never been different from water
- Body has never been different from 'Consciousness'
- Ocean can never get rid of wave or acquire wave, because it has never been different from ocean.

## Chapter 15 - Verse 13 :

एकस्मिन्नव्यये शान्ते चिदाकाशेऽमले त्वयि ।  
कुतो जन्म कुतो कर्म कुतोऽहंकार एव च ॥१३॥

*ekasminn-avyaye śānte cidākāśe'male tvayi,  
kuto janma kuto karma kuto'haṅkāra eva ca. (13)*

From where will there be birth, activity and even the ego sense, for you who are the one, immutable, serene, stainless, pure Consciousness? [Chapter 15 – Verse 13]

- In one Chidabasa... All pervasive consciousness / nondual / Ever undisturbed / ever Pure
- Nama / Rupa Play alone is world (No Question of Ahamkara / Ego / Finite I)
- Desire for continuity is innate
- Moksha not total destruction - Total disappearance w.r.t. Ahamkara alone
- Ahamkara gets destroyed in Jnanam.
- I as Atma, have no mortality, creation coming and going in me... I don't disappear!
- You are Atma in which creation rises and falls

**You are eternally there as Sentient, Ananda Atma - Not suffering Ahamkara**

Are you mortal / Immortal?

Atma Angle

Eternally exist

Ahamkara Jiva Angle (Not even  
existent, only Appearance)

Jeevan and Videha Mukti exists

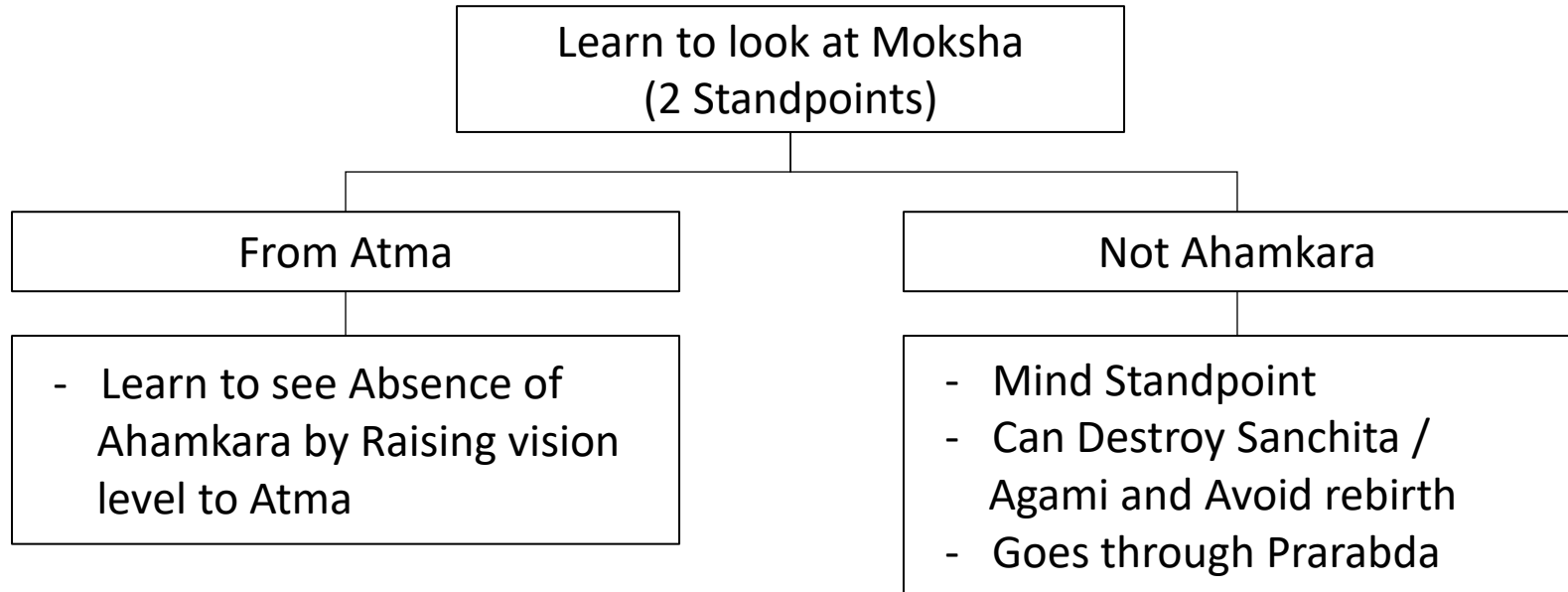
- Where is Ahamkara which you are trying to destroy!

## Chapter 15 - Verse 14 :

यत्त्वं पश्यसि तत्रैकस्त्वमेव प्रतिभाससे ।  
किं पृथग्भासते स्वर्णात् कटकाङ्गदनूपुरम् ॥१४॥

*yat-tvaṁ paśyasi tatraikas-tvam-eva pratibhāsase,  
kiṁ pṛthag-bhāsate svarṇāt kṭakāṅgada-nūpuram. (14)*

You alone manifest as whatever you perceive. Do bangles, armlets and anklets appear different from gold? [Chapter 15 – Verse 14]



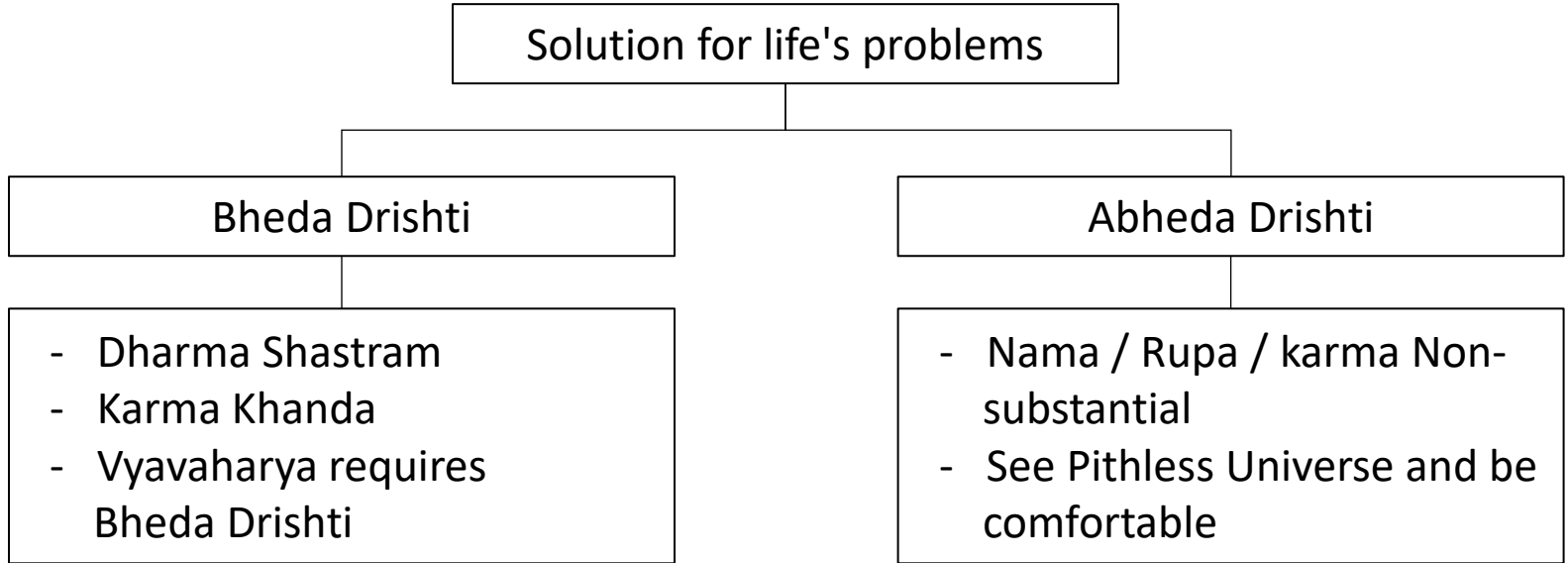
- Whatever you see in the world doesn't exist separate from your higher nature / The observer.
- Reflection not another face
- Wave looks at itself as water - Therefore other waves not different raw material
- Creation = Name / form / Function - Made of Atma

## Chapter 15 - Verse 15 :

अयं सोऽहमयं नाहं विभागमिति सन्त्यज ।  
सर्वमात्मेति निश्चित्य निःसंकल्पः सुखी भव ॥१५॥

*ayaṁ so 'ham-ayaṁ nāhaṁ vibhāgam-iti santyaja,  
sarvaṁ-ātmēti niścitya niḥsaṅkalpaḥ sukhi bhava. (15)*

Totally give up all such distinctions as "I am He" and "This I am not". Consider all as the Self and be desireless and happy. [Chapter 15 – Verse 15]



## Lecture 37

### 1) What occupies mind, disturbs more than what exists in the world :

- Mind's occupation - Appears more real than outside - Because it is closer to Atma - witness
- Non-existent problems occupy our mind
- What occupies my mind alone affects my life

### Therefore Sadhana :

- Deciding what should occupy mind, Predominately and direct thought pattern.
- Reality to the word given by our minds
- If Karta / Bokta Ahamkara occupies mind then that alone influences my life
- If Ahamkara occupies - Worry inevitable

### Karma Khanda :

- Ishvara displaces ahamkara occupation (Life miserable with Ahamkara)

### Jnana Khanda :

- Nirguna Nitya Atma ahamkara occupation (Life good)
- Anxiety / Regrets / Worry is signal - what is Pre-occupying mind
- Ahamkara = Body and mind and Chidabasa - Unpredictable affected by Desha / Kala / Jatakam.
- Convert all worry time into Dhyana time.

## When not doing duty - Do 'Nididhyasanam'

- Triputi - Preoccupation promotes Ahamkara.

### Chapter 15 - Verse 16 :

तवैवाज्ञानतो विश्वं त्वमेकः परमार्थतः ।

त्वत्तोऽन्यो नास्ति संसारी नासंसारी च कश्चन ॥१६॥

*tavaivājñānato viśvaṁ tvam-ekaḥ paramārthataḥ,  
tvatto'nyo nāsti saṁsārī nāsaṁsārī ca kaścana. (16)*

It is through your "ignorance" alone that the universe appears to exist. In reality you are the One. Other than you there is no individual self (Jiva) nor supreme Self (Atman).  
[Chapter 15 – Verse 16]

- Forgotten Waker (Disown waker) - Gets divided into Dream observer and Dream world.
- Atma Chaitanyam is observer - No Mukta / Baddha Jiva, itself is not there.
- No second thing other than Waker in dream
- **No other thing than Sakshi in waking**
- Think of Nantap Pragmam - Atma - instead of Mukta Baddha Jiva.

### Chapter 15 - Verse 17 :

भ्रान्तिमात्रमिदं विश्वं न किञ्चिदिति निश्चयी ।

निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥१७॥

*bhrānti-mātram-idam viśvaṁ na kiñcid-iti niścayī,  
nirvāsaṇaḥ sphūrtimātro na kiñcid-iva śāmyati. (17)*

One who understands with certitude that this universe is but an illusion and is nothing, becomes desireless and pure Intelligence and finds serenity, as if nothing exists.

[Chapter 15 - Verse 17]

- World not mental projection - if you say it is then it will be Buddhism.
- It is projection of Maya Shakti of Atma
- I - Atma with my Maya Shakti project world - Along with mind
- Mind doesn't project world...

### Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- There is nothing else other than me having separate existence from Sakshi - Observer
- World doesn't have independent existence, get convinced by Sravanam / Mananam - Like dream world doesn't have existence separate from waker.

### Ahamkara - Vyavaharika Satyam :

- **Whether I am happy or not depends on what occupies my mind - Predominantly knowledge alone not solution.**

- Vasana Kshaya = Break of habit of Ahamkara - Centred worry occupation.
- Be pure Consciousness Principle - without Karta / Bokta roles
- Incidental attributes borrowed from Body / Mind complex
- Remain as Atma - Unpolluted by Ahamkara Vasana, then all samsara will subside.

**Dwelling on sweet = Ahamkara / We are ants :**

- Problems to be “Cleaned”

**Chapter 15 - Verse 18 :**

एक एव भवाम्भोधावासीदस्ति भविष्यति ।  
न ते बन्धोऽस्ति मोक्षो वा कृतकृत्यः सुखं चर ॥१८॥

*eka eva bhavāmbhodhāvāsīd-asti bhaviśyati,  
na te bandho'sti mokṣo vā kṛtakṛtyaḥ sukhaṁ cara. (18)*

In the ocean of existence the one Self only was, is and will be. There is neither bondage nor Liberation for you. Live fulfilled and roam about happily. [Chapter 15 – Verse 18]

**In Entire Creations there is one Atma - was is will be :**

- World only entertainment with Maya Shakti.
- Dwelling on truth = Meditation.

**Chapter 15 - Verse 19 :**

मा सङ्कल्पविकल्पाभ्यां चित्तं क्षोभय चिन्मय ।  
उपशाम्य सुखं तिष्ठ स्वात्मन्यानन्दविग्रहे ॥१९॥

*mā saṅkalpa-vikalpābhyāṁ cittam kṣobhaya cinmaya,  
upaśāmya sukhaṁ tiṣṭha svātmānānanda-vigrahe. (19)*

O pure Intelligence! Do not disturb your mind by affirming and negating things. Silencing them, abide happily in your own Self, which is an embodiment of the Bliss Absolute. [Chapter 15 – Verse 19]

**Quieten your rising mind - Spend present counting blessing :**

- Negate, transcend / Ahamkara and abide in Atma
- Worldly Ananda - My own Ananda reflected in my mind.



## Chapter 15 - Verse 20 :

त्यजैव ध्यानं सर्वत्र मा किञ्चिद्दृढि धारय ।  
आत्मा त्वमुक्त एवासि किं विमृश्य करिष्यसि ॥२०॥

*tyajaiva dhyānaṁ sarvatra mā kiñcid-hṛdi dhāraya,  
ātma tvaṁ-mukta evāsi kiṁ vimṛśya kariṣyasi. (20)*

Completely give up even contemplation and hold nothing in your mind. You are indeed the Self, ever free. What will you do by meditation? [Chapter 15 – Verse 20]

- Ashtavakra Specialises in Nirguna Dhyanam
- Shubha Vasana = I am ever free, life is a drama
- Become calm / Cheerful / Confident / Courageous
- Positive / Negative addictions in mind = Slavery disturbing us by its presence / Absence.

### Dhyanam :

- Be occupied with thought I am never free
- I am always free - Asangaha - Let freedom thought instead of bondage thought occupy my mind.
- Change thought patterns through 'Nididhyasanam' or Vasana Kshaya.

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# **CHAPTER 16**

## **SELF-ABIDANCE – INSTRUCTIONS**

**11 Verses**

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### Chapter 16 - Verse 1 :

अष्टावक्र उवाच  
आचक्ष्व शृणु वा तात नानाशास्त्राण्यनेकशः ।  
तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते ॥१॥

*aṣṭāvakra uvāca*  
*ācakṣva śruṇu vā tāta nānā-śāstrāṇyanekaśaḥ,*  
*tathāpi na tava svāsthyaṁ sarva-vismaraṇād-ṛte. (1)*

Astavakra said : My son! You may speak many times in many ways, upon the various scriptures, or hear them. But you cannot get established in the Self, unless you forget all.  
[Chapter 16 – Verse 1]

### 1) Problem of Samsara = Self ignorance :

- I am ever free Sakshi - Asanga it can go by self knowledge only.
- Vedanta = instrument / Means of self knowledge / Fulfillment
- Discover that 'Jivatma' which is peace / Security / Happiness / Fulfillment in nature - Like fire is hot.
- Knowing meaning of Mantras = wisdom
- I don't need anything to be full - No fulfillment without abiding in self.

## Chapter 16 - Verse 2 :

भोगं कर्मसमाधिं वा कुरु विज्ञ तथापि ते ।  
चित्तं निरस्तसर्वाशमत्यर्थं रोचयिष्यति ॥२॥

*bhogam karma-samādhim vā kuru vijñā tathāpi te,  
cittam nirasta-sarvāśam-atyartham rocayīṣyati. (2)*

O wise one! You may enjoy the world or undertake work or practise mental concentration (samadhi). But your mind will still yearn for your own true nature, which is beyond all objects and in which all desires are extinguished. [Chapter 16 – Verse 2]

- All efforts to improve “I “ Obtaining in our body

### Fact :

- Not satisfied with “ I “ obtaining in me now
- Empty I / Limited I / Finite I - is the problem
- As Karta / Bokta / Pramata - Eternal 3 - Dissatisfied I's in this body
- All struggles should end in discovering real I - which is Sakshi of 3 I's.

**If Sakshi I is not discovered - Struggle is endless.**

- No fulfillment in any field - Not reaching Happy Home
- Enjoy mind - Be Comfortable within / without being Karta / Bhokta / Pramata.
- “Mind which doesn't expect external conditions to be comfortable” - Hidden, unknown desire, you want freedom.
- You don't want to add things - Really want to drop things.

- Legs weak - Hold to walking stick
- Mind weak - Want more and more - Greed to hold

### Chapter 16 - Verse 3 :

आयासात् सकलो दुःखी नैनं जानाति कश्चन ।  
अनेनैवोपदेशेन धन्यः प्राप्नोति निर्वृतिम् ॥३॥

*āyāsāt sakalo duḥkhī nainam jānāti kaścana,  
anenaivopadeśena dhanyaḥ prāpnoti nirvṛtim. (3)*

Because they exert themselves, all are unhappy. But none (knows) appreciates this. Through this instruction alone the blessed one attains Liberation. [Chapter 16 – Verse 3]

- Mind wants to travel from dependence to Independence.
- We travel from dependence to more dependence

### Supreme goal should be :

- To discover Ananda my nature!! Transcend yoga and Kshema

### Essence of shastras :

- **Aham Satyam - Do not need Jagat for Poornatvam**
- Enjoy peace within

### Chapter 16 - Verse 4 :

व्यापारे खिद्यते यस्तु निमेषोन्मेषयोरपि ।  
तस्यालस्यधुरीणस्य सुखं नान्यस्य कस्यचित् ॥४॥

*vyāpāre khidyate yastu nimeṣonmeṣayorapi,  
tasyālasya-dhurīṇasya sukhaṁ nānyasya kasyacit. (4)*

Happiness belongs to that master idler who feels distressed even at the effort of opening and closing his eyes! It belongs to none else. [Chapter 16 – Verse 4]

- Be spiritually rich - Not bankrupt / Empty

### **Dependence on sense pleasure :**

- Causes addiction - Want more and more for Trupti
- Boga / Jnanam / Karma → Breeds more and more
- List of incomplete I - More and more

### **Moksha :**

- Wisdom, that family not required for my Purnatvam

### **Nirapeksham :**

- When mind free from pairs and from dependence on Artha / Kama / Moksha / Dharma, that mind is free and relaxed.

Chapter 16 - Verse 5 :

इदं कृतमिदं नेति द्वन्द्वैर्मुक्तं यदा मनः ।  
धर्मार्थकाममोक्षेषु निरपेक्षं तदा भवेत् ॥५॥

*idaṁ kṛtamidaṁ neti dvandvair-muktaṁ yadā manaḥ,  
dharmārtha-kāma-mokṣeṣu nirapekṣaṁ tadā bhavet. (5)*

When the mind is free from such pairs of opposites as "this is done" and "this is not yet done", it becomes indifferent to righteousness, wealth, desire and Liberation. [Chapter 16 – Verse 5]

- Beauty in pairs - Dvaitam - Hunger / Eating, enjoy - Sorrow, Day - Night, Union - Separation.

**Why learn Advaitam when you want to reject beautiful Dvaitam?**

**Answer :**

- Advaitam = Adhishtanam and Accommodation of Dvaitam not Abava of Dvaitam.
- When things fine in Dvaitam - Dvaitam fine
- When things unfavourable
- Have objectivity when fine
- Dvaita Ateetam means - Dwanda Adhishtanam, freedom from Dvaitam.

## Chapter 16 - Verse 6 :

विरक्तो विषयद्वेषा रागी विषयलोलुपः ।  
ग्रहमोक्षविहीनस्तु न विरक्तो न रागवान् ॥६॥

*virakto viṣaya-dveṣṭā rāgī viṣaya-lolupaḥ,  
graha-mokṣa-vihīnastu na virakto na rāgavān. (6)*

One who has aversion for sense objects is considered as "not-sensual", and one who covets them is "sensual". But he who does not accept or reject is neither "sensual" nor "not-sensual".  
[Chapter 16 – Verse 6]

- Ajnani - Accepts world partially / Rejects Partially
- Jnani - Accepts world in totality as Ishvara, Reject totally, as Brahman.

## Chapter 16 - Verse 7 :

हेयोपादेयता तावत् संसार विटपाङ्कुरः ।  
स्पृहा जीवति यावद्वै निर्विचारदशास्पदम् ॥७॥

*heyopādeyatā tāvat saṁsāra viṭapāṅkuraḥ,  
sprṛhā jīvati yāvadvai nirvicāra-daśāspadam. (7)*

As long as desire, which is the root of the state of non-discrimination, exists, so long there will indeed be the sense of acceptance and aversion which are the branch and sprout of the tree of samsara. [Chapter 16 – Verse 7]

- We can't have only Positive events in Life / Selective events
- Then Raaga / Dvesha - Always, problems called Subjectivity kept by Maya.
- Lack of objectivity, therefore worry Automatic.



## Chapter 16 - Verse 8 :

प्रवृत्तौ जायते रागो निवृत्तौ द्वेष एव हि ।  
निर्द्वन्द्वो बालवद्धीमानेवमेव व्यवस्थितः ॥८॥

*pravṛttau jāyate rāgo nivṛttau dveṣa eva hi,  
nirdvandvo bālavad-dhīmān-evam-eva vyavasthitaḥ. (8)*

Activity begets attachment and abstention from it generates aversion. The wise man is free from the pairs of opposites, like a child and indeed, is well-established in the Self. [Chapter 16 – Verse 8]

### What promotes Raaga / Dvesha?

- Passionately running after any person / Thing / Event promotes Raaga / Dvesha...
- Desire promotes Raaga / Running after

### Solution :

- Accept Sukham / Dukham - Jaya / Ajaya
- Pray to get mental strength to accept both pairs
- Only a very small portion of universe causes bondage for us
- Reject Jiva I, get Ishvara I, in which whole world is accommodated with pairs of opposites.
- Jnani has Ishvara 'I', Ishvara I - Alone enjoys Moksha, transcend duality.

## Chapter 16 - Verse 9 :

हातुमिच्छति संसारं रागी दुःखजिहासया ।  
वीतरागो हि निर्दुःखस्तस्मिन्नपि न खिद्यति ॥९॥

*hātum-icchatī saṁsāraṁ rāgī duḥkha-jihāsayā,  
vītarāgo hi nirduḥkhas-tasminnapi na khidyati. (9)*

One who is attached to the world, wants to renounce it in order to avoid its miseries; but one without attachment is free from sorrow and does not feel miserable even in the world. [Chapter 16 – Verse 9]

- Raaga in sorrow, wants to get out

## Chapter 16 - Verse 10 :

यस्याभिमानो मोक्षेऽपि देहेऽपि ममता तथा ।  
न च ज्ञानी न वा योगी केवलं दुःखभागसौ ॥१०॥

*yasyābhimāno mokṣe'pi dehe'pi mamatā tathā,  
na ca jñānī na vā yogī kevalaṁ duḥkhabhāgasau. (10)*

He who has an ego sense even towards Liberation and he who considers even his body as his own, he is neither a jnani nor a yogin. He is merely a sufferer of misery. [Chapter 16 - Verse 10]

- Atma beyond Jnanam and Ajnanam - Beyond Moksha and Bandaha...

## Chapter 16 - Verse 11 :

हरो यद्युपदेष्टा ते हरिः कमलजोऽपि वा ।  
तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते ॥११॥

*haro yadyupadeṣṭā te hariḥ kamalajo'pi vā,  
tathāpi na tava svāस्थ्यam sarva-vismaraṇād-ṛte. (11)*

Even if Siva, Visnu or the lotus born creator - Brahma - be your instructor, yet, unless you forget all, you cannot achieve abidance in the Self. [Chapter 16 – Verse 11]

### Sarva Vismaranam :

- Don't hold to anything or Reject Anything.

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# **CHAPTER 17**

## **ALONENESS OF THE SELF**

**20 Verses**

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## Chapter 17 - Verse 1 :

अष्टावक्र उवाच

तेन ज्ञानफलं प्राप्तं योगाभ्यासफलं तथा ।

तृप्तः स्वच्छेन्द्रियो नित्यमेकाकी रमते तु यः ॥१॥

*aṣṭāvakra uvāca*

*tena jñāna-phalaṁ prāptaṁ yogābhyāsa-phalaṁ tathā,*

*tr̥ptaḥ svacchendriyo nityam-ekākī ramate tu yaḥ. (1)*

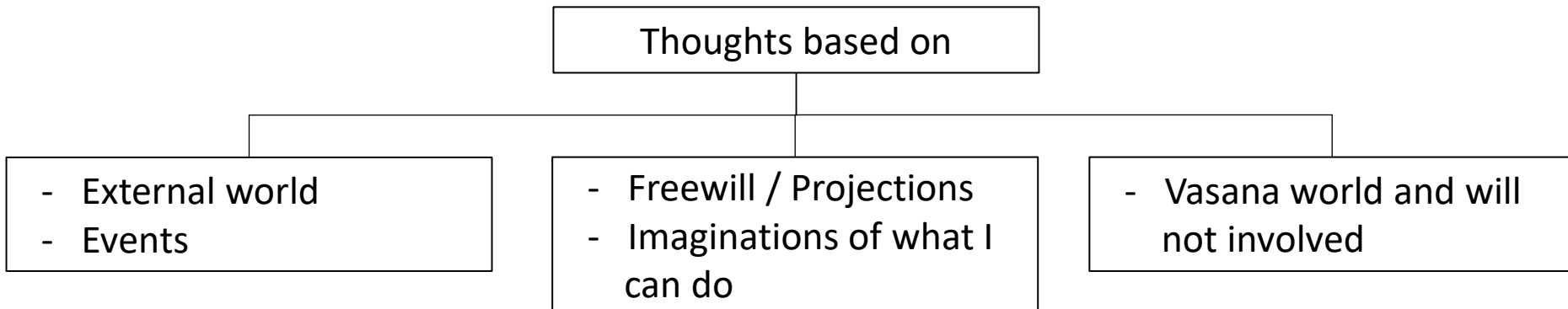
Astavakra said : My son! You may speak many times in many ways, upon the various scriptures, or hear them. But you cannot get established in the Self, unless you forget all.  
[Chapter 17 – Verse 1]

## Mind of Liberated Person :

1) All Spiritual Sadhana meant for Changing type of Mind we have

- Samsari's mind churns out disturbing thoughts all the time - Life Baram
- Jnani's - Mind doesn't generate unhealthy thoughts.

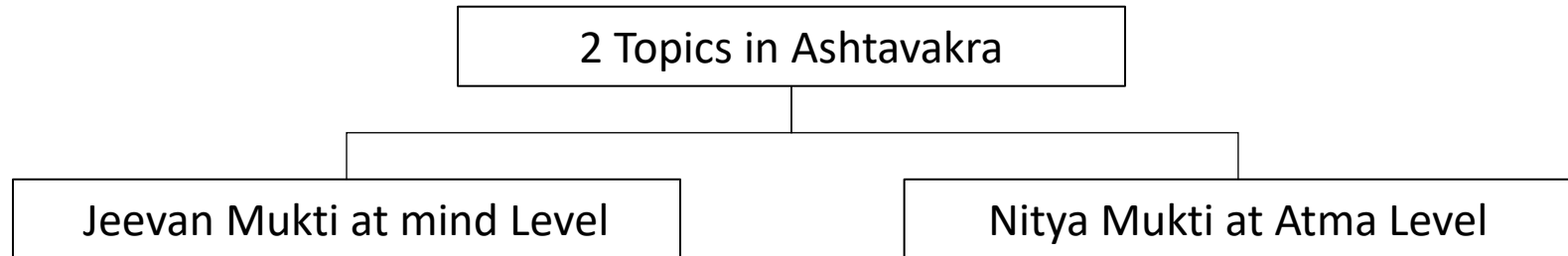
2) :



World Based	Will Based	Vasana
<ul style="list-style-type: none"> <li>- Understand</li> <li>- Mithyatvam of World</li> </ul>	<ul style="list-style-type: none"> <li>- Replace Ashuba by Shubha</li> </ul>	<ul style="list-style-type: none"> <li>- Habits</li> <li>- Auto suggestion</li> <li>- Sankalpa - Decision</li> <li>- Abhyasa - Practice</li> <li>- Atma Kripa</li> <li>- Worry doesn't change / Improve situation</li> </ul>

- **Claim Jeevan Mukti at Mental level to claim Nitya Mukti at Atma Level.**

- When mind heavy can't Dismiss mind and Claim Atma



### Benefit :

- Jnanendriyam and Karmendriyam Nondemanding

### Jnani :

- Discovered Ananda is Asanga Atma
- Doesn't need Relationships to be Mentally comfortable
- Ahamkara requires relationship.

### Gita - Chapter 3 :

यस्त्वात्मरतिरेव स्याद  
आत्मतृप्तश्च मानवः ।  
आत्मन्येव च सन्तुष्ट  
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād  
ātmatṛptaśca mānavaḥ |  
ātmanyēva ca santuṣṭaḥ  
tasya kāryaṁ na vidyatē ||3-17||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- Atma reveals alone, Doesn't know loneliness / Isolation!

### Chapter 17 - Verse 2 :

न कदाचिज्जगत्यस्मिन् तत्त्वज्ञो हन्त खिद्यति ।  
यत एकेन तेनेदं पूर्णं ब्रह्माण्डमण्डलम् ॥२॥

*na kadācijjagatyasmin tattvajño hanta khidyati,  
yata ekena tenedaṁ pūrṇaṁ brahmāṇḍa-maṇḍalam. (2)*

Oh! The knower of Truth knows no misery in this world, for the whole universe is filled by himself alone. [Chapter 17 – Verse 2]

- Wise = internal dialogue not grief but relief.
- No expectation / worry / Demand...
- Non-demanding mind commands peace
- Body is going to give experience as per Prarabda not as I want.

- Doesn't demand anything from body / Mind
- Discovered Atma in which world is resting!!

### As individual - No Poornatvam :

- I am Atma in which every beautiful thing exists!!
- Dream world - Owned by waker
- Waking world - Owned by Atma

### Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Jnanis Owning Primary	Secondary Owning
<ul style="list-style-type: none"> <li>- All resting in me complete owner</li> <li>- Non-demanding Mind</li> </ul>	<ul style="list-style-type: none"> <li>- By Ahamkara incomplete owner</li> </ul>

### Chapter 17 - Verse 3 :

न जातु विषयाः केऽपि स्वारामं हर्षयन्त्यमी ।  
सल्लकीपल्लवप्रीतमिवेभन्निम्बपल्लवाः ॥३॥

*na jātu viṣayāḥ ke'pi svārāmaṁ harṣayantyaṁī,  
sallakī-pallava-prītam-ivebhan-nimba-pallavāḥ. (3)*

No sense objects ever please the one who is contented in the Self, just as the margosa (nima) leaves do not please an elephant who delights in sallaki leaves. [Chapter 17 – Verse 3]



## Gita - Chapter 2 :

श्रीभगवानुवाच ।  
प्रजहाति यदा कामान्  
सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः  
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca  
prajahāti yadā kāmān  
sarvān pārtha manōgatān ।  
ātmanyēvātmanā tuṣṭaḥ  
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Punya / Papam Prarabda brings Pleasure / Pain...

### Dosha of sense pleasures :

- Dukha Mishri Tattvam / Atruṣṭi Karatvam / Banda Karatvam

### Chapter 17 - Verse 4 :

यस्तु भोगेषु भुक्तेषु न भवत्यधिवासिताः ।  
अभुक्तेषु निराकाङ्क्षी तादृशो भवदुर्लभः ॥४॥

*yastu bhogeṣu bhukteṣu na bhavatyadhivāsītāḥ,  
abhukteṣu nirākāṅkṣī tādrśo bhava-durlabhaḥ. (4)*

Rare in the world is he on whom impressions are not left of things which he had experienced or one who does not hanker after things not yet enjoyed. [Chapter 17 – Verse 4]

- With Adharmic sense Pleasure - He is not Jnani.

- Because it forms strong Vasana (No Vasana in legitimate pleasure / Bhoga)
- Because of repeated thinking - Vasanas become Stronger, weakness Mind.
- Mind wants to repeat it - Vasana demands it, (Not will) Relent and offer - Vasana stronger.
- Jnani - Doesn't allow Vasana to be formed

### Nididhyasanam :

- I deliberately work against Vasanas

### Gita - Chapter 2 :

विषया विनिवर्तन्ते  
निराहारस्य देहिनः ।  
रसवर्जं रसोऽप्यस्य  
परं दृष्ट्वा निवर्तते ॥ २-५९ ॥

viṣayā vinivartantē  
nirāhārasya dēhinaḥ ।  
rasavarjaṃ rasō'pyasya  
paraṃ dṛṣṭvā nivartatē || 2-59 ||

The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also leaves him upon seeing the Supreme. [Chapter 2 – Verse 59]

- Rasa (Vasana) Varjam
- If Vasana disturbs / Demands at some time - I am slave of Vasana - Not Jivan Mukta...
- When no sense objects - Doesn't miss / Feel vacuum = Nirakamakshi...

## Chapter 17 - Verse 5 :

बुभुक्षुरिह संसारे मुमुक्षुरपि दृश्यते ।

भोगमोक्षनिराकाङ्क्षी विरलो हि महाशयः ॥५॥

*bubhukṣuriha saṁsāre mumukṣurapi dṛśyate,*

*bhoga-mokṣa-nirākāṅkṣī viralō hi mahāśayaḥ. (5)*

Those who seek worldly enjoyments and those desirous of Liberation, both are found in this world. But rare indeed is the noble-minded sage who is not desirous of either enjoyment or Liberation. [Chapter 17 – Verse 5]

- Mind disturbed by one or Two Demands every time
- Dharma / Artha / Kama = Bogaha
- Struggling to increase wealth / Pleasure / Demand = disturbance / Discomfort / Desire = I am uncomfortable
  - Dharma - Punyam will be exhausted
  - Artha / Kama will go away
- Therefore all demands renounced = Has Teevra Vairagyam.
- Replaced by demand for Moksha, also not good!

## Lecture 41

### 1) Aim of Scripture = To get Strong Mind :

- Not disturbed by thought of Past / Present / Unknown factor...

2) :

Veda Purva	Vedanta
<ul style="list-style-type: none"><li>- Karma Khanda</li><li>- 1<sup>st</sup> Stage</li><li>- “Strengthen Mind” by Puja / Japa....</li></ul>	<ul style="list-style-type: none"><li>- Jnana Khanda</li><li>- 2<sup>nd</sup> Stage</li><li>- Drop Mind</li></ul>

- Follow sequentially and complete process

### Example :

- Completing 2 Story Building - Building of 1<sup>st</sup> floor important.

### 3) Weak mind - Negative creativity - imagines worst things!

- Use god for mental Strengthening

### Culmination :

- Person enjoys mind comfortable with any Prarabda
- Jnanis mind - CCC - Cheerful / Courageous / Confident = Jeevan Mukti = Claims Nitya Mukti of Atma.

## Chapter 17 - Verse 6 :

धर्मार्थकाममोक्षेषु जीविते मरणे तथा ।  
कस्याप्युदारचित्तस्य हेयोपादेयता न हि ॥६॥

*dharmārtha-kāma-mokṣeṣu jīvite maraṇe tathā,  
kasyāpyudāra-cittasya heyopādeyatā na hi. (6)*

Rare is the broad - minded person who has neither attraction for nor aversion to piety, worldly prosperity, desire fulfilment and liberation as well as any attraction for life or aversion to death. [Chapter 17 – Verse 6]

- Jnani enjoys refined Mind - Free from Dharma / Artha / Kama / Moksha.
- Moksha - Unattainable / Unlosable / My Swaroopam
- **Fire need not get heat from outside and need not worry about losing heat - Nitya Mukta Swaroopam.**
- Punarapi Jananam - Belongs to Mithya / Sthula / Sukshma Shariram (Joining and leaving)

## Chapter 17 - Verse 7 :

वाञ्छा न विश्वविलये न द्वेषस्तस्य च स्थितौ ।  
यथा जीविकया तस्माद्धन्य आस्ते यथासुखम् ॥७॥

*vāñchā na viśva-vilaye na dveṣastasya ca sthitau,  
yathā jīvikayā tasmādhanya āste yathā-sukham. (7)*

The Man of Wisdom does not feel any longing for the dissolution of the universe or any aversion towards its existence. He, the blessed one, therefore, lives happily in whatever subsistence turns up, as his lot, unasked. [Chapter 17 – Verse 7]

- Strength gained through Bhagawan Upadesha = Balam.
- CCC - Courage / Calmness / Confidence / Cheerfulness

### Chapter 17 - Verse 8 :

कृतार्थोऽनेन ज्ञानेनेत्येवं गलितधीः कृती ।  
पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् आस्ते यथासुखम् ॥८॥

*kṛtārtho'nena jñānenetyevam galita-dhīḥ kṛtī,  
paśyan śṛṇvan sprśan jighran aśnan āste yathāsukham. (8)*

Being fulfilled by this wisdom of the Self and with his mind absorbed and contented in the Self, the wise man lives happily - seeing, hearing, touching, smelling and eating.

[Chapter 2 – Verse 8]

### State of mind of Bhakta Jnani :

- Aham Satyam - Jagan Mithya...
- Non demanding / Non wanting mind / Self-sufficient mind
- My Jnanam doesn't change Prarabda - Doesn't allow conditions of Body / Mind to cause mental disturbance, no internal external complaints.

### Chapter 17 - Verse 9 :

शून्या दृष्टिर्वृथा चेष्टा विकलानीन्द्रियाणि च ।  
न स्पृहा न विरक्तिर्वा क्षीणसंसारसागरे ॥९॥

*śūnyā dṛṣṭir-vṛthā ceṣṭā vikalānīndriyāṇi ca,  
na sprhā na viraktirvā kṣīṇa-saṁsāra-sāgare. (9)*

There is no attachment or aversion for one in whom the ocean of the world has dried up. His gaze becomes vacant. His bodily actions are purposeless and his senses inoperative.

[Chapter 2 – Verse 9]

- No perception generates Raaga / Dvesha - Flutter in the mind

**Agyani :**

- Every perception is Beejam seed for Raaga / Dvesha, yoga Kshema.
- Sees beauty and walks away - No : Dhyayato Vishayan Pumsaha....

**Gita - Chapter 2 : No cascading effect**

ध्यायतो विषयान्पुंसः  
सङ्गस्तेषूपजायते ।  
सङ्गात्सञ्जायते कामः  
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ  
saṅgastēṣūpajāyatē |  
saṅgāt sañjāyatē kāmaḥ  
kāmat krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Perception stops with perception
- His Poornatvam not based on Karma Phalam
- Neiva Tasya Krute Narthaha... (Gita - Chapter 3)
- Agyani's sense organs - Fully active - Raaga / Dvesha Indriyas.

नैव तस्य कृतेनार्थ  
नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु  
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah  
nākṛtēnēha kaścana |  
na cāsyā sarvabhūtēṣu  
kaścīdarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]



## Lecture 42

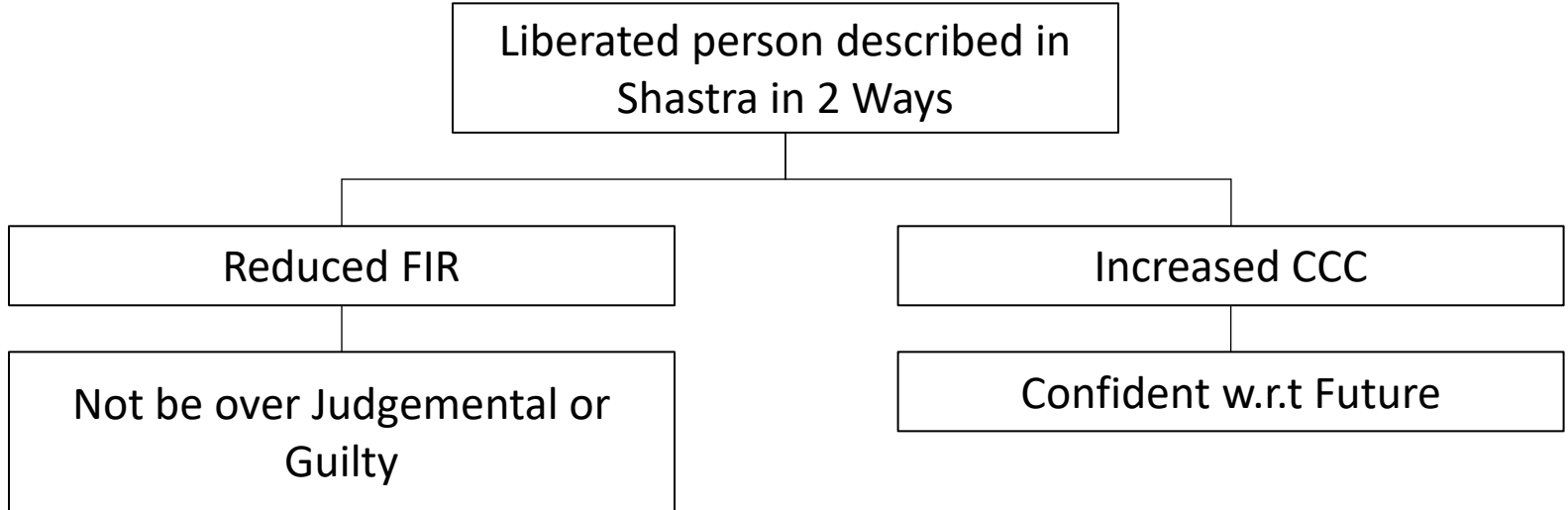
### 1) Jnanam generated only in Presence of Deivi Sampat of Gita - Chapter 16 :

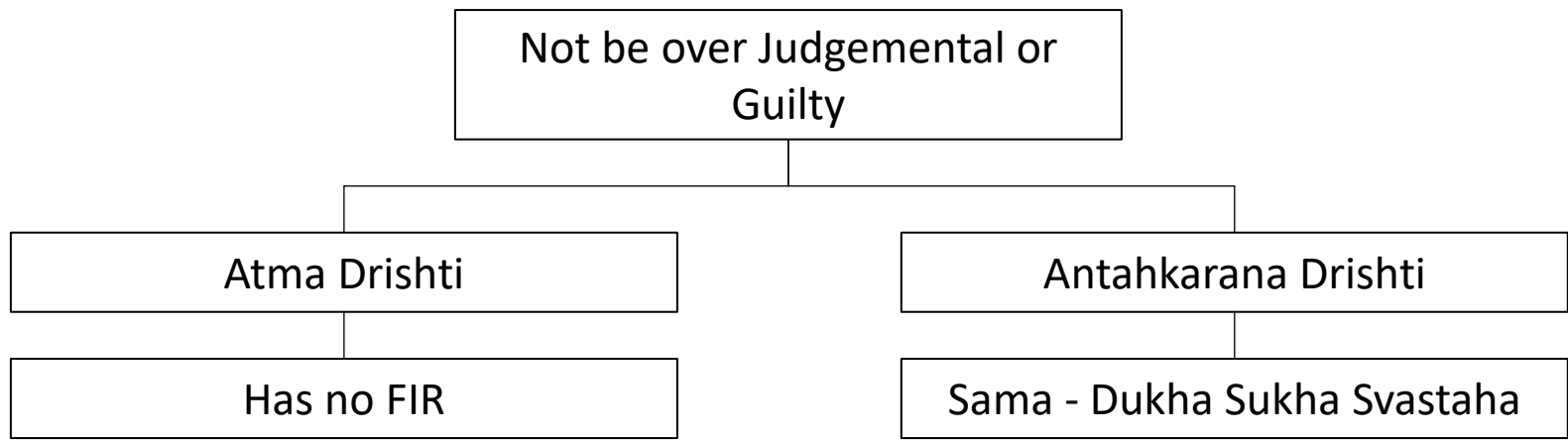
दैवी सम्पद्विमोक्षाय  
निबन्धायासुरी मता ।  
मा शुचः सम्पदं दैवीम्  
अभिजातोऽसि पाण्डव ॥१६-५॥

**daivī sampadvimōkṣāya  
nibandhāyasurī matā |  
mā śucaḥ sampadaṃ daivīm  
abhijātō'si pāṇḍava || 16-5||**

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities.[Chapter 16 - Verse 5]

2) :





### Chapter 17 - Verse 10 :

न जागर्ति न निद्राति नोन्मीलति न मीलति ।  
अहो परदशा क्वापि वर्तते मुक्तचेतसः ॥१०॥

*na jāgarti na nidrāti nonmīlati na mīlati,  
aho paradaśā kvāpi vartate mukta-cetasaḥ. (10)*

The Man of Wisdom neither keeps awake nor sleeps. He neither opens nor closes his eyes. Oh! The liberated soul anywhere enjoys the supreme state of Consciousness.  
[Chapter 17 – Verse 10]

- Always check if verse refers to Atma or Ahamkara in this Chapter.

### This Chapter :

- Jeevan Mukti Varnanam
- Jnani doesn't keep Awake at all / Not Dreaming / Not in Samadhi w.r.t Atma Drishti.
- Mind will never be free from 3 States Waking / Dream / Sleep.

### He is Atma :

- Witness of 3 States.

## Gita - Chapter 12 :

अभ्यासेऽप्यसमर्थोऽसि  
मत्कर्मपरमो भव ।  
मदर्थमपि कर्माणि  
कुर्वन्सिद्धिमवाप्स्यसि ॥ १२-१० ॥

abhyāsē'pyasamarthō'si  
matkarmaparamō bhava |  
madartham api karmāṇi  
kurvan siddhim avāpsyasi || 12 - 10 ||

If you are unable even to practice Abhyasa-yoga, be you intent on performing actions for my sake; even by doing actions for My sake, you shall attain perfection. [Chapter 12 - Verse 10]

### Atma - Avastha Traya Sakshi not Avastha Trayavaan :

- Atma illumines - waking / Dream / Sleep Minds

### Jnanis State :

- Supreme natural State of Atma - Sahaja Samadhi
- State enjoyed when one is Disidentified with mind
- I am Sakshi of Mind - Aham Manasaha Sakshi

## Chapter 17 - Verse 11 :

सर्वत्र दृश्यते स्वस्थः सर्वत्र विमलाशयः ।  
समस्तवासनामुक्तो मुक्तः सर्वत्र राजते ॥११॥

*sarvatra drśyate svasthaḥ sarvatra vimalāśayaḥ,  
samasta-vāsanā-mukto muktaḥ sarvatra rājate. (11)*

The liberated one is found everywhere abiding in the Self and is undefiled by desires under all conditions. Freed from all vasanas, he revels. [Chapter 17 – Verse 11]

## Chapter 17 - Verse 12 :

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गृह्णन् वदन् व्रजन् ।  
ईहितानीहितैर्मुक्तो मुक्त एव महाशयः ॥१२॥

*paśyan śṛṇvan sprśan jighran aśnan grhṇan vadan vrajan,  
īhitān-īhitair-mukto mukta eva mahāśayaḥ. (12)*

Seeing, hearing, touching, smelling, eating, accepting, speaking and walking, the noble-minded one, free from all attachments and aversion, is indeed liberated. [Chapter 17 – Verse 12]

- Sense organs open to world - will hear / See...

**Mind constantly judges world and categorises :**

- I want / I don't want
- Jnani doesn't do categorisation

## Gita - Chapter 2 :

रागद्वेषविमुक्तैस्तु  
विषयानिन्द्रियैश्चरन् ।  
आत्मवश्यैर्विधेयात्मा  
प्रसादमधिगच्छति ॥ २-६४ ॥

**rāgadvēṣaviyuktaistu  
viṣayānindriyaiścaraṇaḥ |  
ātmavaśyairvidhēyātmā  
prasādamadhigacchati || 2-64 ||**

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

- Atma free from Vasana / Samskaras / Impressions from Past experiences.

Emotions caused by Vasanas  
(Kashaya Janya Disturbances)

World Based

Will Based

Vasana Based

- Atma Drishtya - Nirvasana Manaha, Vasana doesn't get identified at verbal / Physical level - Emotions rise and disappear, accept it at mental level, Prarabda...
- Intellect Always has Norms / Criteria...
- How people should behave / Talk / Sit...

### Chapter 17 - Verse 13 :

न निन्दति न च स्तौति न हृष्यति न कुप्यति ।  
न ददाति न गृह्णाति मुक्तः सर्वत्र नीरसः ॥१३॥

*na nindati na ca stauti na hr̥ṣyati na kupyati,  
na dadāti na gr̥hṇāti muktaḥ sarvatra nīrasaḥ. (13)*

The liberated one neither abuses nor praises. He neither rejoices nor is he angry. He neither gives nor receives. He is free from enjoyment in all objects. [Chapter 17 – Verse 13]

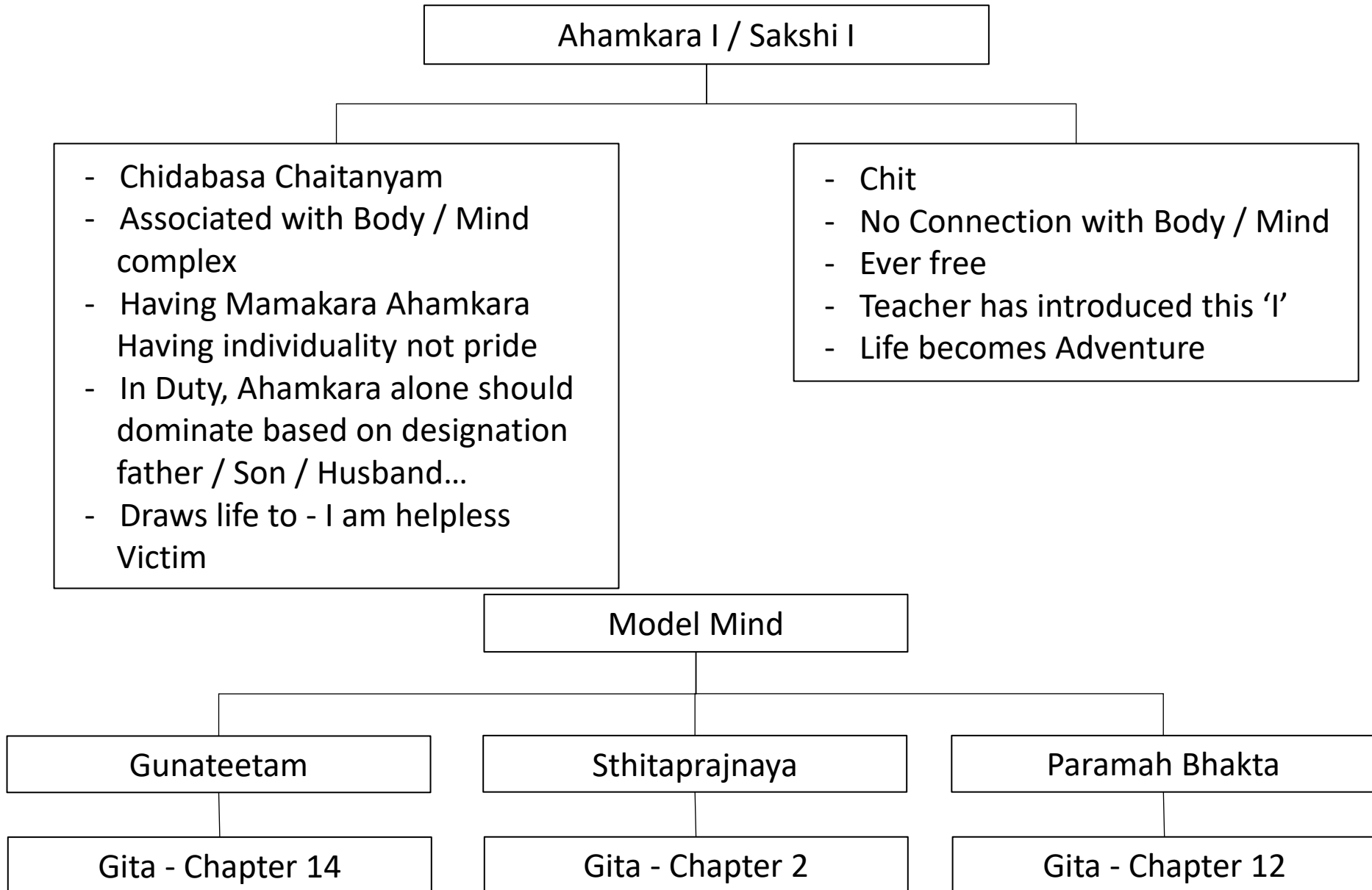
- Jnani Accepts - Everyone has Deficiency in Body / Mind - Anatma level.
- Appreciates glory in people as Vibhuti of Ishvara.

### Gita - Chapter 10 :

- Doesn't receive / Give, Avyavaharyam from Atma Angle not emotionally hooked.

## Lecture 43 (Important Lecture)

### 1) Mind of Vedantic student is serious power struggle :



अर्जुन उवाच ।  
स्थितप्रज्ञस्य का भाषा  
समाधिस्थस्य केशव ।  
स्थितधीः किं प्रभाषेत  
किमासीत ब्रजेत किम् ॥ २-५४ ॥

**arjuna uvāca**  
**sthitaprajñasya kā bhāṣā**  
**samādhisthasya kēśava |**  
**sthitadhīḥ kiṃ prabhāṣēta**  
**kim āsīta vrajēta kim || 2-54 ||**

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

ये तु धर्म्यामृतमिदं  
यथोक्तं पर्युपासते।  
श्रद्धधाना मत्परमाः  
भक्तास्तेऽतीव मे प्रियाः ॥ १२-२० ॥

**yē tu dharmyāmṛtam idaṃ**  
**yathōktaṃ paryupāsatē|**  
**śraddadhānā matparamāh**  
**bhaktāstē'tīva mē priyāḥ || 12-20 ||**

They indeed, who follow this immortal dharma (Law of life) as described above, endowed with faith, regarding me as their supreme goal-such devotees are exceedingly dear to me. [Chapter 12 - Verse 20]

गुणानेतानतीत्य त्रीन्  
देही देहसमुद्भवान् ।  
जन्ममृत्युजरादुःखैः  
विमुक्तोऽमृतमश्नुते ॥ १४-२० ॥

guṇān ētān atītya trīn  
dēhī dēhasamudbhavān |  
janmamṛtyujarāduḥkhaih  
vimuktō'mṛtam aśnutē || 14-20 ||

The embodied-one, having crossed beyond these three Gunas, out of which the body is evolved, is freed from birth, death, decay and pain and attains to immortality. [Chapter 14 - Verse 20]

## 2) Due to Prarabda :

- Situations come and Ahamkara has to react / Respond, based on Ahamkara ' I '

3) Look at response from Sakshi I - Then life seem as sport.

## 4 ) Start day :

- Akarta / Nitya / Nir-Papam / Punyam.

## Chapter 17 - Verse 14 :

सानुरागां स्त्रियं दृष्ट्वा मृत्युं वा समुपस्थितम् ।  
अविह्वलमनाः स्वस्थो मुक्त एव महाशयः ॥१४ ॥

sānurāgāṁ striyaṁ dr̥ṣṭvā mṛtyuṁ vā samupasthitam,  
avihvala-manāḥ svastho mukta eva mahāśayaḥ. (14)

The noble-minded one is not perturbed and remains self-poised at the sight of a woman full of passion, as well as of approaching death. He is, indeed, liberated. [Chapter 17 – Verse 14] 159



- Model mind - Philosophy of life - Doesn't change from experience to experience.
- Ahamkara dominated mind changes every moment
- Life = flow of opposite events - Mind even / Balanced
- Avikula Manaha - Like setting / Rising Sun - Sanga
- Mind abiding in Svarupa = Svastaha - Equanimity and balance
- Sakshi Pradhana mind is liberated

### Chapter 17 - Verse 15 :

सुखे दुःखे नरे नार्यां सम्पत्सु च विपत्सु च ।  
विशेषो नैव धीरस्य सर्वत्र समदर्शिनः ॥१५॥

*sukhe duḥkhe nare nāryāṁ sampatsu ca vipatsu ca,  
viśeṣo naiva dhīrasya sarvatra sama-darśinaḥ. (15)*

The wise one who sees the same everywhere, sees no difference between happiness and misery, man and woman, fortune and misfortune. [Chapter 17 – Verse 15]

- Pain of opposite experiences brought by Prarabda

Vipat	Sampat
Loss / Adversity	Prosperity

- Mind dominated by Sakshi = Dheera Purusha Satchit Ananda I
- Ahamkara not absent but Sparingly used.

## Chapter 17 - Verse 16 :

न हिंसा नैव कारुण्यं नौद्धत्यं न च दीनता ।  
नाश्चर्यं नैव च क्षोभः क्षीणसंसरणेनरे ॥१६॥

*na himsā naiva kārūṇyam nauddhatyam na ca dīnatā,  
nāścaryam naiva ca kṣobhaḥ kṣīṇa-saṁsaraṇe nare. (16)*

In the man, whose worldly life is exhausted, there is neither compassion nor violence, neither humility nor pride; neither wonder nor agitation. [Chapter 17 – Verse 16]

## All one as one Atma behind every Body :

Raaga / Shoka / Moha	Dharma / Adharma / Viveka
<ul style="list-style-type: none"><li>- Polluted compassion</li><li>- Samsaris</li><li>- Creates Greed / Sorrow</li></ul>	<ul style="list-style-type: none"><li>- Pure Compassion</li><li>- No Sorrow</li></ul> <p><b>Gita - Chapter 12 :</b></p> <ul style="list-style-type: none"><li>- No self importance / Self pity reduction</li><li>- Superiority complex.</li><li>- Rich / Poor / Vanity is Ahamkara</li></ul>

## Gita - Chapter 12 :

अद्वेष्टा सर्वभूतानां  
मैत्रः करुण एव च ।  
निर्ममो निरहङ्कारः  
समदुःखसुखः क्षमी ॥ १२-१३ ॥

*advēṣṭā sarvabhūtānām  
maitraḥ karuṇa ēva ca |  
nirmamō nirahaṅkāraḥ  
samaduḥkhasukhaḥ kṣamī || 12 - 13 ||*

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

### Chapter 17 - Verse 17 :

न मुक्तो विषयद्वेष्टा न वा विषयलोलुपः ।

असंसक्तमनाः नित्यं प्राप्ताप्राप्तमुपाश्रुते ॥१७॥

*na mukto viṣaya-dveṣṭā na vā viṣaya-lolupaḥ,*

*asaṁsakta-manāḥ nityaṁ prāptāprāptam-upāśrute. (17)*

The liberated one has neither aversion nor craving for the objects of the senses. Ever with detached mind, he experiences both what is attained and what is not attained. [Chapter 17 – Verse 17]

- World given power to disturb me through Raaga / Dvesha...
- Object - Makes me happy by presence
  - Makes me unhappy by departure (Biggest lesson in Vedanta)

### Moment I develop attachment :

- Consciousness hand over switch board of happiness and sorrow to another person - Vishaya / Not Padartha.
- Jnani has Dispowered his family / Properties...
- Neither hatred or craving for Vishaya...
- When switch board not in the world - Relaxed mind

Chapter 17 - Verse 18 :

समाधानासमाधानहिताहितविकल्पनाः ।

शून्यचित्तो न जानाति कैवल्यमिव संस्थितः ॥१८॥

*samādhānāsamādhāna-hitāhita-vikalpanāḥ,*

*śūnyacitto na jānāti kaivalyamiva saṁsthitah. (18)*

The wise man of empty mind does not know the mental alternatives of contemplation and non-contemplation, of good and evil. He abides, as it were, in the state of Aloneness.  
[Chapter 17 – Verse 18]

- What disturbs mind - Comes for first thing in the morning - Alertness required
- Jnani not bothered about meditation

**Panchadasi - Chapter 7 - Verses 100 to 130 :**

- ‘Nididhyasanam’ has no rules
- Mind free from preoccupation of Raaga / Dvesha
- Shunya Manaha - Not empty / Thoughtless / Vacant / Vacuum mind
  - It is mind free from disturbing thoughts
- Ahamkara and Mamakara make mind Non-functional
- Samsari has shallow / Superficial / Non-registering mind - Shoes fitting / Mind fitting not Baram / Presence not felt.
- Lightened mind / Enlightened mind - Abides in Kaivalyam.

## Chapter 17 - Verse 19 :

निर्ममो निरहङ्कारो न किञ्चिदिति निश्चितः ।  
अन्तर्गलितसर्वाशः कुर्वन्नपि करोति न ॥१९॥

*nirmamo nirahaṅkāro na kiñciditi niścitaḥ,  
antargalita-sarvāśaḥ kurvannapi karoti na. (19)*

Devoid of the feelings of "I-ness" and "my-ness", knowing for certain that nothing is and with all his inner desires melted away, the wise man does not act, though he may appear to be acting. [Chapter 17 – Verse 19]

- Light Mind - Free from Mano / Deha Abhimana!

Aham	Mama	Abhimana
Body and Mind / Mine	Family and Possessions mine	Expresses in form of ownership / Controllership

- Ownership is delusion - Bhagawan is owner
- 99% of Universe doesn't disturb me
- No ownership Chinta
- No Vishesha Prarthana / Controllership - Ahamkara

### Claims clasp :

- Claims - Anxiety - Special prayers
- Peace = Clasp rejection  
= Rejection of Chinta / Worry / Anxiety / Special prayers.
- Handover everything to Bhagawan - Bhagawan alone owns everything

Atma Angle	Unreal
- World as good as Non-existent	- Available only for experience - Can't be taken as existent!

- World = Maya / Thought disturbance in Mind, Chitta Spandanam.
- Mild - Seeming Disturbance in Consciousness.
- Experientially Available - Not fact.

### Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,  
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

### Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।  
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |  
evam veditvā paramātmārūpam guhāśayam niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihīnam prayāti śuddham paramātmārūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

- Wake up to bigger Turiyam - Drishti / Prapancha Upashamam
- Every desire born out of self dissatisfaction self complaint...
  - Binding desires come from self inadequacy
  - Binding desires influence me emotionally
- Jnani has no binding desires
- What is source of binding desires - Prarabdha Vasana
- Poorva Janma Svabava / Prakriti

### Gita - Chapter 3 :

सदृशं चेष्टते स्वस्याः  
प्रकृतेर्ज्ञानवानपि ।  
प्रकृतिं यान्ति भूतानि  
निग्रहः किं करिष्यति ॥ ३-३३ ॥

**sadr̥śaṃ cēṣṭatē svasyāḥ  
prakṛtērjñānavān api |  
prakṛtiṃ yānti bhūtāni  
nigrahaḥ kiṃ kariṣyati || 3-33 ||**

Even wise man acts in accordance with his own natures; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

- Appropriate / balanced / Emotionally clean desires ok - CC MT - Empty!

यतः प्रवृत्तिर्भूतानां  
येन सर्वमिदं ततम्।  
स्वकर्मणा तमभ्यर्च्य  
सिद्धिं विन्दति मानवः ॥ १८.४६ ॥

yataḥ pravṛttirbhūtānāṃ  
yēna sarvamidaṃ tatam |  
svakarmanā tamabhyarcya  
siddhiṃ vindati mānavaḥ || 18.46 ||

From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with one's own duty, man attains perfection. [Chapter 18 - Verse 46]

### Chapter 17 - Verse 20 :

मनः प्रकाशसंमोहस्वप्नजाड्यविवर्जितः ।  
दशां कामपि संप्राप्तो भवेद्गलितमानसः ॥२०॥

manaḥ prakāśa-saṁmoha-svapna-jāḍya-vivarjitaḥ,  
daśāṁ kāmapi saṁprāpto bhaved-galita-mānasaḥ. (20)

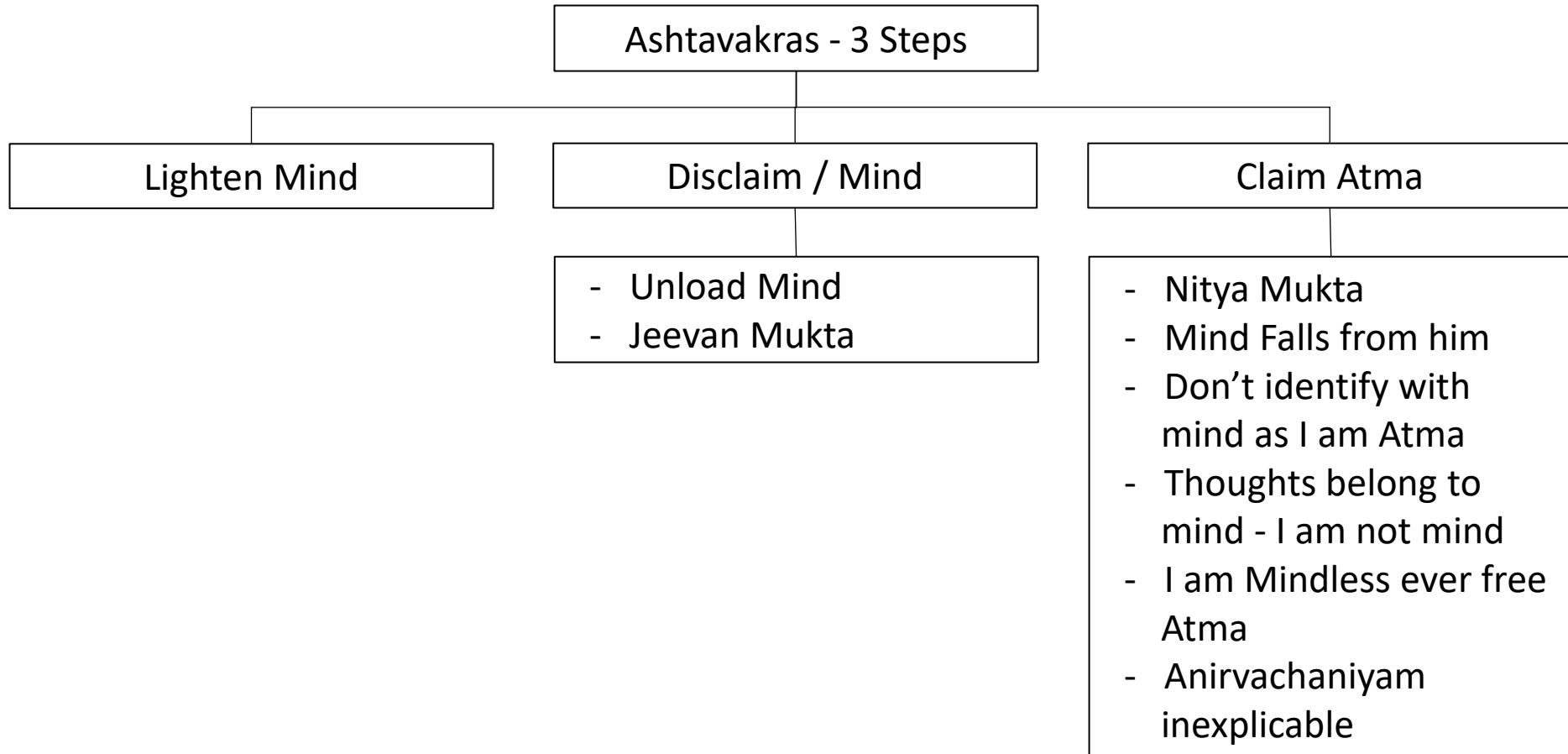
An indescribable state is attained by the sage whose mind has melted away, whose functions having ceased to operate and who is free from delusion, dreaming and dullness. [Chapter 17 – Verse 20]

- By clasp rejection / Not claiming ownership / Controllership / Anxiety / Special prayers...
- Jnani removes Ahamkara - Mind light / Jivan Mukti - Refined mind.



## 2<sup>nd</sup> Step :

- After that - Says - This refined mind I am not
- Light mind pushed out and Nitya Mukta Atma claimed
- Can't own Atma with disturbed / Baram mind - Therefore purify / Refine...
- Loaded mind can't be disidentified.



Jnani free from thoughts

Sattvic thoughts of  
Perception, Prakasha

Rajasic thoughts -  
imagination / Swapna

Tamasic thoughts of  
Delusion

**Gita - Chapter 14 :**

श्रीभगवानुवाच ।  
प्रकाशं च प्रवृत्तिं च  
मोहमेव च पाण्डव ।  
न द्वेष्टि सम्प्रवृत्तानि  
न निवृत्तानि काङ्क्षति ॥१४-२२॥

**śrībhagavānuvāca**  
**prakāśaṃ ca pravṛttiṃ ca**  
**mōham ēva ca pāṇḍava |**  
**na dvēṣṭi sampravṛttāni**  
**na nivṛttāni kāṅkṣati || 14-22 ||**

**The Blessed lord Said :** Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- I can't have control over Mind - influenced by Sanchita / Prarabda.